

THE

Mission to Kandahar,

WITH

APPENDICES:

BY

MAJOR H. B. LUMSDEN.

THE SUPPLEMENTARY REPORT OF THE EXPEDITION INTO UPPER MEERANZEE
AND KOORRUM IN 1856.

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(Copy.)

From

MAJOR H. B. LUMSDEN,

Kandahar Mission,

To

THE SECRETARY TO THE CHIEF COMMISSIONER OF THE PUNJAB.

Dated Peshawar, 1st July, 1858.

SIR,

The objects of the Mission to Kandahar, with the charge of which Government was pleased to entrust me, having been accomplished, I deem it my duty on return to Peshawar to offer a few observations on Afghanistan, its Army and its Rulers. It would be presumptuous in me to recapitulate what has already been so well described, in that ablest work ever published on a semi-barbarous country, "Elphinstone's Cabul," viz.: the History and Topography of Afghanistan; neither is it necessary for me to take up the subject of the British occupation of that country, and our disasters in it; for that narrative has been written from different points of view by many eye-witnesses; and, under the able authorship of a Kaye, is to be found condensed in an interesting and historical form: suffice it to say that a very large proportion of the names which figured on both sides in that eventful struggle have passed away, and much of the asperity to which it gave rise has been softened by time.

2. It may, however, be useful to make a rapid resumé of the principal events which have taken place, since the return of the Amir to his kingdom, and to bring the history of the country down to the present date.

3. In 1848, Sirdar Muhammad Akbar Khan, heir-apparent to the Amir's throne, died; and it was shortly afterwards proclaimed to the world that the Amir had selected Sirdar Gholam Hydar Khan (in preference to the elder members of his family) as his successor; and every exertion has

Resumé of events.

since been made on the part of the Amir to concentrate power and influence in the hands of this Sirdar.

4. In 1850, the Amir annexed Balkh to his dominions, placing Sirdar Muhammad Afzal Khan, his eldest son, in the Government of the district. And four years afterwards (on the death of Sirdar Kohandil Khan) he annexed Kandahar, being driven to this step (as the Barakzais allege) by the discovery that his brother Rahmdil Khan was intriguing with Persia, and willing to make Kandahar a province of that Empire.

5. It was on the completion of this step, and while the Amir was still at Kandahar, that the Persians advanced from Mashad, occupied Herat, captured and afterwards murdered Yusef Khan, the Governor, pushed their outposts forward to Aumardarrab, and threatened an advance on Kandahar.

6. In the interim (on the 30th March, 1855) Sirdar Gholam Hydar Khan, on the part of his father, entered into an amicable treaty with the British Government, binding the Amir to be the friend of our friends, and the enemy of our enemies; "So that on his dominions being threatened from without, the Amir naturally turned to his new allies, who, he could not help seeing, had at worst, been the most generous of his enemies."

7. The British representatives at Teheran, having, on the Persian advance on Herat, suspended diplomatic relations, a British force was pushed round from Bombay by sea to Bushire; and it had to be decided what part the Affghans would play in the coming struggle. The Amir, evidently doubtful of his ability to hold his newly acquired province of Kandahar, re-built the Fort of Khilat-i-Ghilzie and made it, what the Affghans consider impregnable,—or at any rate sufficiently strong to defy the efforts of any Persian force advancing on Cabul or Ghazni to reduce it; and leaving Sirdar Gholam Hydar Khan in charge of Kandahar, he himself returned to his capital; and shortly afterwards (towards the close of 1856) met the Chief Commissioner of the Panjab at Peshawar, and personally entered into the treaty of the 5th January, 1857, binding himself thereby, on consideration of receiving a monthly subsidy of one lakh of rupees, during the continuance of hostilities with the Persians, to keep up a certain number of regular troops for the defence of Affghanistan, and agreeing that British Officers should be deputed to any portion of his dominions to see that

the subsidy was really applied to the purpose for which it was granted, and to assist the Affghans in every way in military matters when called on to do so.

8. A Mission composed of three British Officers, Major H. B. Lumsden of the Guides, Lieut. Lumsden of the Quarter Master General's Department, and Dr. Bellow, assisted by Gholam Sarwar Khan Khagwani, and accompanied by Nawab Faujdar Khan Bahadur, (who was to be the Vakeel of the British Government at Cabul) left Peshawar on the 13th March, 1857, and reconnoitring en route, the "Ispin Ghawi" and "Shutur Gardan," passes hitherto untrod by European foot, and an account of which is given in Appendix A. and B. arrived at Kandahar on the 26th April, and lost no opportunity of attempting to regain the confidence of the Affghans generally, and of carrying out the instructions of Government.

9. On the happy termination of the British expedition to the Persian Gulph, and the outlines of the treaty of peace between the British and Persian Governments (of the 4th March, 1857) becoming generally known, great satisfaction was expressed by all classes of Affghans; but about the same time news arrived of the breaking out of that fiery trial of British valour and energy, the mutiny of the Bengal Army; and for months all men's thoughts were concentrated on Hindustan. As the storm thickened, urged by the preaching of bigoted Muhammadan zealots, pressed on by the secret machinations of the "Peshawary Brothers," Sirdars Sultan Muhammad Khan and Pir Muhammad Khan, the Affghan nation called on the Amir to put himself at the head of the faithful, raise the green standard of "Islam," to which thousands would flock, and pouring down the passes to sweep the infidel Faringi from the contaminated soil of Hindustan; and thus once more re-establish Muhammadan supremacy throughout Asia. The excitement throughout the country was intense, and the moment a most critical one, for the resolution of the aged ruler seemed for an instant to stagger; and his better judgment was on the point of being swept along with the popular torrent, when his son Sirdar Muhammad Azim Khan had the moral courage to come to the rescue, and exposing himself to the full tide of popular disappointment, he reminded the Sirdars of the power of the British nation, of the many storms which had already burst harmlessly over their heads; and that failure would be to the Amir, the certain loss of his kingdom; and openly accused the

"Peshawary Brothers" of getting up the agitation in the hope of ruining his father for their own aggrandizement. The step was a bold one, and caused a momentary estrangement between the Amir and his son; but the former on a little reflection recalled Sirdar Muhammad Azim Khan to his councils, approved of and acted on his advice, and being materially strengthened by the cool and determined bearing of our frontier authorities in the Peshawar district, the Amir weathered the storm, which entirely subsided on the fall of Delhi. Throughout that anxious period, I was in daily intercourse with the heir-apparent, who having had the advantage of seeing the signs of our power during his visit to Bombay, Madras and Calcutta, was fully convinced of the necessity of controlling the hasty rashness of his countrymen; and frequent expresses passed up, in hot haste, to Cabul, imploring the Amir to pursue a determined policy, adhesive to the British Alliance.

10. On the 27th July, the Persians ostensibly evacuated Herat in accordance with the terms of the treaty, placing that government in the hands of a creature of their own, Sirdar Sultan Ahmad Khan, better known as Sultan Jan, a son of the late Sirdar Muhammad Azim Khan, and nephew of the Amir. He selected for his minister Sirdar Sher Ali Khan, second son of the late Kandahari Sirdar Mihrdil Khan; and in October Colonel R. Taylor, with a British Commission, arrived from Bagdad at Herat, and in the name of the British acknowledged the de facto Government. The Persian forces all the while hovered in strong masses about the Herat frontier; and it was generally believed that under the pretext of concentrating preparatory to a move against the Turkomans, they were only watching the progress of events in India; and it was not until the tide of fortune was seen to have turned decidedly in our favour that they advanced towards Shahrakhs.

11. Colonel Taylor's party left Herat about the 1st March, 1858, although the Jews and Hazarahs carried off from Herat had not been given up, and Lash Jowain still remained in the hands of Persia, and Sirdar Sultan Jan acknowledged the sovereignty of the Shah over Herat by having the "Kutbah" read, and coinage struck in the name of the Shah; and on the departure of these Officers the Sirdar gave out that he had dismissed the Mission, having made up his mind to have nothing to say to infidels.

12. Towards the end of February 1858, the clergy of Kandahar, always a turbulent body of bigots, actuated by the belief that Sirdar

Ghulam Hydar Khan had been bribed by the Hindus of Kandahar to allow a young Hindú lad (whom the Múlahs alleged to have become a convert to Islam) to return to idolatry, rose in open revolt, and being joined by the chiefs and the majority of the regular troops, demanded from the heir-apparent the Hindú boy, who in the meantime had escaped to Shikarpur. The Sirdar was obliged to give way, and put the boy's father into confinement as a guarantee that on the boy's return he would be delivered up. For a few days matters looked very serious, and a general disturbance was imminent, till the confession of weakness on the part of the heir-apparent temporarily settled things, and affairs at Kandahar resumed their usual course.

13. Shortly after this Sirdar Ghulam Hydar Khan proceeded to join the Amir at Cabul, making over charge of Kandahar to Sirdar Fateh Muhammad Khan. Meanwhile the aspect of Persian affairs had materially changed, and the blustering valour of that army had been made to succumb to the wily tactics of the wild Turkomans; led on by the expectation of plunder, the Persians after taking Shahrúkh and leaving Shaháwlat Khan (a fugitive Affghan Sirdar) to rule the province, pushed on to Marw, and encamped before it for upwards of a month without making any impression on the garrison, until at last Sháhzádah Sultán Murád Mírza finding his army starving, and reduced to living on the baggage donkeys, ordered a retrograde movement on Mashad, but had not proceeded many miles before the Persians found themselves completely enveloped by Turkoman hordes, a situation which caused a panic among his troops, in which the leader was one of the first to consult his personal safety in flight, leaving the great mass of his army to be taken prisoners and carried off into hopeless slavery. About the same time a strong body of Persian re-inforcements advancing from Teheran under Jafir Kuli Khan, received a like check at Mazáhan, the leader himself escaping with difficulty.

14. On the 14th May Sirdar Rahmdil Khan, the Ex-ruler of Kandahar, reached his capital en route to Teheran having received the Amir's permission to leave Affghanistan and given out that he was on the point of proceeding on a pilgrimage to Mecca. As we had already been informed that arrangements had been made by the Amir for the return of the Mission by the same route which we had taken in entering Affghanistan, I thought it better for the interest of Government to withdraw the Mission at once, as a matter of course, rather than, by

delaying, to get mixed up in any disturbance which would probably follow the return of Sirdar Rahmdil Khan to Kandahar; and therefore the Mission left that town on our return journey, on the 15th May, and arrived at Peshawur without the slightest inconvenience by the end of June.

15. It is impossible for any stranger, from a study of the present state of parties in Afghanistan, to form a probable conjecture as to who may succeed.

Future prospects. to the throne of Cabul on the Amir's death, for even the best informed among Affghans themselves do not pretend to guess at it; their constant prayer is "that the life of the Amir may be preserved." The great elements of popularity in Afghanistan and of power in any country,—money and troops, would lead one to speculate on the chances of Sirdar Gholam Hydar Khan, or his family; while personal courage and qualifications as a leader, might collect the daring spirits of the country round Sirdar Muhammad Afzal Khan; but there is no certainty that any of the Amir's sons will succeed; for, as it has frequently happened in Asiatic States, some enterprising spirit may dash out of the crowd, and by his own good sword and personal character alone, carry off the prize. One thing, however, seems inevitable, and that is that on the Amir's death, a struggle for power must ensue, and will probably result in the total humiliation of one of the leading branches of the Amir's family, or the dismemberment of the present Affghan monarchy into a number of petty states, when anarchy must prevail, commerce cease, and this unfortunate country be once more deluged in blood.

16. The Amir Dost Muhammad Khan is now over seventy years of age; his carriage is slightly bent, but his tall figure may still be observed towering above the crowd; where strangers could not but remark the individual whose master-spirit has ever carried him forward through the most eventful of lives, and now points him out as the most remarkable character in central Asia. The late Sir Alexander Burnes in his report to Government has already well described his character; and although the Amir has all but lived out the average allotted years of man, his mind still retains much of the vigour of his younger days; and he displays the same quick perception of character, with the caution, and promptitude of action, which marked his early career. As a Ruler, judged by our European model, he would be considered a despotic

Character of chiefs. The Amir.

tyrant; but as a master-spirit over such a superstitious, barbarous and discontented race as the Affghans have ever shewn themselves to be, he has proved himself equal to his position, and superior in clemency to any of his predecessors.

17. Sirdar Muhammad Afzal Khan, whose mother was the daughter of a Mallik of the Tori village of Chil-layan in Kuram, is the Amir's eldest son, and Governor of Balkh; he is said lately to have given his daughter in marriage to the eldest son of the Khan of Bokhara, and at the same time betrothed his own son to the daughter of that chief; a circumstance which may afford some clue to the line of policy he proposes to adopt on the Amir's death. Of Sirdar Muhammad Afzal Khan's character, I have not had an opportunity of forming an opinion from my own observations, but report makes him the bravest of the Amir's sons, with a natural aptitude for a military life, and a character for liberality, coupled with an unfortunate turn for dissipation of all sorts; his talents for government, however, must be considerable, or he could never have brought Balkh into its present comparatively promising state.

18. Wazir Muhammad Akbar Khan was the favorite son of the Amir, and died in 1848 leaving two sons Sirdars Fatch Muhammad Khan and Jallaluddin Khan, the former Governor of Khilat-i-Ghilzie; and the latter of Zamindawar and Gharisk; these two children of the late Wazir are now about twenty-five and twenty years of age respectively, and are intelligent but noted as tyrannical rulers. Considerable coolness exists between them and their uncle Sirdar Gholam Hydar Khan; who on his brother's death, married his wives (according to Muhammadan usage) and appropriated all his property, never, until driven to do so, rendering the slightest assistance towards promoting the interests of his nephews, who, on their part, lay claim to the cash left by their father, and said by them to amount to seven lakhs of rupees.

19. Sirdar Muhammad Ikram Khan, who died some three years ago in Balkh, has left two sons, Sirdars Shahsawur Khan and Shahbaz Khan; the former shows occasional symptoms of insanity, and the other is but little thought of in the country generally.

20. Sirdar Ghulam Hydar Khan, who was appointed heir-apparent on Wazir Muhammad Akbar's death, is

The heir-apparent.

his full brother; both being children of a daughter of Haji Rahmat-ullah (whose sister was one of the wives of the late Shah Sujah). The heir-apparent has no children of his own; although, for an Affghan, very intelligent and judicious in matters which are brought immediately before him, yet, owing to the extreme unwieldiness of his figure, he has the greatest dislike to anything like bodily or mental exertion; and consequently seldom troubles himself more than is absolutely necessary with the administration of his district, but confines his exertion to political finesse, for which he evidently fancies he has a turn; the result is, that the management of his affairs is left in the hands of his subordinates, whose chief aim, like that of all others in the same position in this country, is to make money for themselves and to stop all channels through which complaints might possibly reach the ears of royalty. The heir-apparent is now upwards of thirty-five years of age, and spends the greater part of his time either in his Harem, or in Darbar where he sits for hours daily listening to the gossip of the place or in conversation with his chiefs, and gives occasional orders in matters which may then be brought before him. He is nervous, and wanting in personal courage, and has a strong taste for dissipation and vice; and with a few choice companions frequently indulges in disgraceful midnight orgies, his figure alone preventing his outstripping all his brothers in these practices. With more cash than any other Sirdar in the country, he had not the heart to turn it to account, and has a very bad name throughout the country for this very reason. He seems well inclined towards the British Government, and speaks in the highest terms of the manner in which he was treated while a prisoner in Hindustan, and regrets that he did not then avail himself of the opportunity afforded him of visiting England.

21. Sirdar Muhammad Azim Khan is full brother to Sirdar Muhammad Afzal Khan, and governs Khost, Turmut and Kuram; he has five sons, the eldest of whom is Muhammad Sarwar Khan, a sickly lad of twelve or thirteen. Sirdar Muhammad Azim Khan has a tall commanding figure, pleasant address; and from his constant residence at Cabul is well versed in all the affairs of the country, and evidently has considerable weight in the Amir's counsels; so much so indeed that when the heir-

apparent arrived at Cabul and wished to get Sirdar Sher Ali Khan sent to Kandahar; in his room, he wrote to Sirdar Muhammad Azim Khan to come over and arrange matters for him. This chief is evidently well inclined towards us, and has shown his good will, both in words and deeds; and the prominent position he took up in July last, when the Affghans clamoured for a descent down the passes, alone marks his decided character; he of course only pursued the policy which he considered advantageous to his own future career, but in doing so, there is little doubt that he also did good service to the British Government. Unfortunately, like all Barakzais, he has a natural love for dissipation and vices of the most degrading description. It would not be fair to judge of Sirdar Muhammad Azim Khan's administrative talents (in comparison with his brothers) by the present state of Kuram and Khost, as the revenues of those districts do not nearly cover the expenses of the troops required to hold them; but after all, he is the only Sirdar who regularly pays his men a monthly quota, for he does give his men two rupees *regularly*, and then settles with them afterwards regarding the remaining three rupees, after the usual Affghan fashion.

22. Sirdar Sher Ali Khan is full brother to the heir-apparent, though a few years younger; he is said to have a great deal of intelligence and aptitude for business, but is frequently an invalid from attacks of gout, to which all this branch of the Amir's family are subject. For some time past he has not been on very cordial terms with Sirdar Gholam Hydar Khan; the quarrel originated at the time when Sirdar Fateh Muhammad Khan claimed his father's property from the heir-apparent, and being refused went to his uncle Sher Ali Khan, who at first received him coldly but eventually appointed him Governor of the Khilat-i-Ghilzie district, which is a dependancy of Ghazni; this at once secured the good-will of his two nephews, but at the same time gave mortal umbrage to Sirdar Gholam Hydar Khan, who has never forgiven his brother; and the feud has lately been increased by Sher Ali Khan's attempting to out-bid the heir-apparent in the farming of the revenues of the Cabul and adjacent districts. He is a man of violent temper and cruel disposition, and is well known to be but ill-pleased with the British alliance; and, in passing through his district, we in several instances, saw signs of his ill-will towards us. Sirdar Sher Ali Khan has now three sons;—the two first Sirdars Muhammad

Ali Khan and Ibrahim Khan, are the children of a Popalzai mother, while Muhammad Yekub Khan, the third, is a son of a daughter of Saadat Khan Muhammad.

23. Of the younger sons of the Amir, I need not take much notice, as they are at present of little political value, and not likely to come prominently forward; I shall therefore merely enumerate their names, present employment, and the tribe of the mother of each, so that full brothers may be easily picked out.

Muhammad Khan.—Bangash mother. Governs Akcha, and is full brother to Muhammad Afzal and Azim Khans.

Muhammad Amin Khan.—Popalzai mother. Rules in Kohistan, and is brother of the heir-apparent. He has two sons, Muhammad Ishmail and Zulfikar Khans.

Muhammad Sharif Khan.—Popalzai mother. Governs Mukar and Alikhel.

Ahmad Khan.—Saddozai mother. Has an allowance in Cabul.

Muhammad Aslam Khan.—Persian mother, and Lord of Bamian.

Muhammad Zaman Khan.—Saddozai mother. Has an allowance in Cabul.

Muhammad Hasan Khan.—Persian mother. Commands four hundred men in Cabul.

Muhammad Hussain Khan.—Persian mother. Has an allowance in Cabul.

Faiz Muhammad Khan.—Bangash mother. Commands all the Artillery in Cabul.

Muhammad Karim Khan.—Persian mother. Resides in Cabul.

Faiz-ullah Khan.—Hazara mother. Also resides in Cabul.

Muhammad Yusuf.—Is a son of the sister of Muhammad Aziz Khan Ghilzi, and has an allowance.

Muhammad Asman Khan.—Saddozai mother. Has an allowance in Cabul.

There are besides these, two small children, sons of the daughter of Nazir Khair-ullah.

24. The power in the hands of each of these Princes will be best seen from the following distribution statement of the Amir's troops, it being borne in mind that each Governor of a province has only under his command

Distribution of Troops.

his own particular regiments, and that these are never transferred to other stations, except in cases of extraordinary emergency, when by the upsetting of all the arrangements for their pay, clothing and accounts, this might be for a limited time effected.

25. At *Balkh* are three regiments of infantry, two of regular Cavalry, and sixteen guns, under Sirdar Muhammad Afzal Khan, who, since the death of his General, Sher Muhammad Khan (Campbell), has placed his own eldest son in command.

In *Bamian* and *Hazara*, one regiment of Infantry with two guns, under Sirdar Muhammad Aslam Khan.

In the *Kohistan*, one regiment of Infantry, two Field and two Mountain Train guns, under Sirdar Muhammad Amin Khan.

In *Cabul*, two regiments of Infantry, eighteen field-pieces, two heavy guns and a mortar. All the Artillery under Sirdar Faiz Muhammad Khan.

In *Ghazni*, one regiment and four guns under Sirdar Sher Ali Khan.

At *Akcha*, one regiment and two guns under Sirdar Wali Muhammad Khan.

In *Khilat-i-Ghilzie*, one regiment, three light and one heavy guns, under Sirdar Fatch Muhammad Khan.

In *Kandahar*, three regiments of infantry, one of cavalry, not yet completed, two heavy guns, two mountain-train and twelve field-pieces under the heir-apparent.

Over *Farah*, *Zaminudawar*, and *Gharisk*, is scattered a regiment of Infantry with four guns under Sirdar Jallal-ud-din Khan.

25½. The nominal strength of each of the above regiments is eight hundred bayonets, but seldom are there more than six hundred present with the standard. The Cavalry Corps are supposed to be three hundred strong; and the total Affghan regular force may thus be calculated at sixteen regiments of Infantry, three of Cavalry, with an Artillery Park of one mortar, five heavy guns, seventy-six field-pieces, and six mountain-train guns.

26. The Infantry of this army is as fine a body of men in point of physical power as is to be found in Asia, and seems, at first sight, capable of undergoing immense fatigue; but after seeing a good deal of these men, I

Recruiting.

considerably doubt their powers of endurance; they are principally recruited from the mountain districts; and the best men are said to be Ghilzies, Wardaks and Kohistanies. The system of recruiting, however, is the worst conceivable, for it is neither a conscription nor free enlistment, but the forcible seizure of the able-bodied men from each district, who are compelled to serve on pain of imprisonment and the utter ruin of their families.

27. The pay of a foot soldier is nominally five rupees a month, with two months in each year deducted for clothing and half mounting, but the distribution of the remainder even is very irregular, and a considerable portion of it is paid in grain, or what amounts to the same thing a certain amount of revenue is remitted to their families at home on this account; and consequently the soldier often finds himself without the means of purchasing the common necessities of life in his quarters, and is thus driven to recruit his finances by plunder and highway robbery, delinquencies at which the officers are obliged to wink, they themselves frequently sharing in the plunder.

28. Punishments too are very severe; the men's pay for months together is frequently mulcted; and soldiers are stripped, laid with their faces on the ground, and beaten with sticks until they become insensible, or even die. In cases of desertion, their families are seized, and sold as slaves, and the individuals themselves when caught, either made to serve in chains or hung. For selling a Government musket, I have myself known a man hung; and in short soldiers are so ill-treated, that fear alone prevents men from mutinying: a crime, the slightest symptoms of which are punished with instant death, without even the shadow of a trial.

29. The greatest precautions are taken at the Head Quarters of Corps to prevent desertion; notwithstanding which one hundred and fifty or two hundred men invariably abscond yearly from each regiment stationed at a distance from Cabul.

30. Most of these troops are armed with our old flint musket and bayonet, or an imitation of them made at Cabul; but a few companies have two-grooved rifles constructed from models carried off by deserters from some of our frontier regiments. The

Punishments.

Desertions.

Arms, accoutrements and clothing.

accoutrements are of the very worst description, generally picked up at auctions of condemned stores in our frontier stations, while a few are made up in Cabul; they are seldom cleaned and never fitted to individual soldiers; the clothing too is all procured from the same markets; and native officers of all grades, even in the same regiment, may be seen in every imaginable British habiliment, from a Navy coat to a Whipper-in's hunting coat and General's full dress, or a Civilian's round beaver hat. Notwithstanding these drawbacks, the corps which we have seen, are very tolerably drilled, and appear rough but ready soldiers; and the reason given for their being so fantastically dressed in preference to their own picturesque costume, is not that the government have not the money to expend on better clothing, but that the British uniform carries with it, in Afghanistan, a prestige which it is vain to look for under any other garb. The beards of the soldiers are also shaven in imitation of our custom, as well as to render the recognition of a deserter more certain.

31. These troops are never brigaded together, and the officers know little or nothing of their duty; they can go through a few parade manoeuvres, but themselves confess that they cannot perceive any meaning or use in them beyond mere display. Blank ammunition is never served out; and except when on actual service the men never fire a shot; the consequence is that with the exception of those few shikaris (hunters) who have handled a jezail or matchlock from the time that they could speak, none of the men have the slightest idea of using their arms with coolness and precision, and there is scarcely a decent shot to be found among them.

32. It is usual for each Sirdar to have an officer in command of all his troops, on whom devolves the no easy task of keeping the men contented on the least possible amount of pay. The men's accounts are intricate in the extreme, even had they not to be systematically falsified: if the men mutiny, his life is at stake; and his peculiar study appears to be to know the exact limit of human endurance; for when it becomes no longer possible to stave off pay-day, by further excuses to the men, he is sure of being reprimanded in no measured terms by his master for want of tact, and he is not even then sure of getting the amount required, for every subterfuge is resorted to before any Afghan Sirdar

will pay up the over-due arrears of his soldiery. Should this officer, who usually receives the title of General, be an energetic, active soldier, who contrives to keep matters tolerably straight, he has the powers of life and death over the men, and after a few years it invariably happens that he becomes supreme, and so useful to his master that in the event of any accident befalling him, no man can be found to fill his place. Such a man was the late Sher Muhammad Khan (Campbell),

who was once an officer in the Company's service, afterwards in that of the Sikhs; he then came to Afghanistan with Shah Sujah-ul-mulk, and was conspicuous for his personal bravery; but being severely wounded and taken prisoner in the battle lost by his master near Kandahar, he renounced his faith and became a Muhammadan, taking service with the Barakzais, for whom he laboured long and faithfully, but of late years he had given himself up entirely to drunkenness and debauchery; he commanded Sirdar Muhammad Afzal Khan's troops in Balkh, where he died last winter of fever.

33. Of the officers at present commanding contingents, perhaps Faramosh Khan, general of the heir-apparent's troops, is the most conspicuous; his character may be thus briefly described:

General Faramosh Khan. he is a native of Waigall, one of the divisions of Kafiristan (for further particulars of which see Appendix F.) and is now about thirty-five years of age; he was formerly a slave, the property of the late Wazir Muhammad Akbar Khan, at whose death he was transferred to the late Sirdar Muhammad Ikram Khan, whom he accompanied to the Panjab, in the flying visit which the Affghans paid that district during the last Sikh campaign. He is now in all military difficulties, the factotum of the heir-apparent, and has perhaps, as much personal influence over him, as any of his followers. If this man had received a tolerable education, and his lot been cast in any other sphere, but among Affghans, he might have turned out a very superior character, he is clear-headed, intelligent, and possesses considerable energy, with an aptitude for picking up and retaining all sorts of information; he was instructed in the rudiments of the military art by Sher Muhammad Khan (Campbell), and has studied the subject sufficiently to be able to manœuvre a regiment of infantry or cavalry tolerably; and, being able to do so, is looked upon by Affghans as a perfect soldier. Of war he knows nothing,

and as he says himself is not likely to be called on to do so; for when Affghans engage in such pursuits, they rely more on diplomacy and intrigue than on military strategy, and when driven to fight, every petty chief supposed to have a drop of royal blood in him, supersedes the general and has a voice in the matter;—and as may be expected on these occasions, the result is that in a multitude of such counsellors, there is anything but wisdom. In petty affairs among the hill tribes, Faramosh Khan is said to have displayed personal courage, an attribute which is generally accorded to all his race. Affghans declare that, being a slave, he dare not commit a serious mistake, for to do so would cost him his head; he receives one hundred rupees a month for his expenses, and has horses and arms supplied by his master. Although he may not have been so naturally, his disposition has become cruel, revengeful, and cunning in the extreme, and this seems to be the usual result of the conversion of any of the Kafir tribe to Muhammadanism, of which the following instance is another sample.

34. When the late Wazir Muhammad Akbar Khan went up with a force to Kunur, he sent on Rustam Khan, a converted slave (now commanding Sirdar Jallal-ud-din Khan's regiment) with a company to occupy Chagar Serai, from whence Rustam Khan sent a message to his own relations and friends in Katar, whom he had not seen for many years, to intimate that he was at Chagar Serai, unable to get away, but longing to meet them all again; on this some forty men and women, chiefly his own near relatives, came down to see him; he conducted them in the most tender manner inside the fort, where he had his company concealed and ready, who on a given signal fired a volley into the party, and closing, killed six Kafirs, taking the remainder prisoners to be made slaves for life. General Faramosh Khan related this diabolical story to me with evident exultation, and as an instance of the acumen of his race when under proper tuition.

From their system, as well as the nature of Affghans generally, great jealousies exist between the contingents of different Sirdars, which frequently break out into serious conflicts when these troops are by any accident brought together. The subdued feelings of the chiefs towards each other will invariably be found to pervade their followers down to the smallest drummer-boy in a regiment, who,

Feeling of contingents towards each other.

though he does not hesitate to abuse his master soundly among his companions, would consider it a personal insult for the follower of a rival chief to do so.

36. Of the regular cavalry, I am not able to speak so confidently, having only seen the incomplete regiment belonging to Sirdar Gholam Hydar

Cavalry.

Khan; these are, in all respects, bad imitations of our Indian Light Cavalry, copying even their hussar saddles and steel scabbards; their appointments like those of the infantry are of the very worst description; the men are perpetually kept at foot drill, but only mounted during the cold season, as their horses are sent away to graze in summer; they are all mounted on either Turkoman or private-bred horses; but from the want of knowledge of their duties in the officers, this arm is almost a useless body; by their shadow of discipline, they have lost the individual confidence so requisite in irregular troops, and yet they have no one among them who can handle them so as to be useful as regular light cavalry.

37. From the Affghan Artillery much cannot be expected, considering that the officers have no scientific

Artillery.

knowledge and very little practice; heretofore they did not even know the use of a tangent scale; the height of their ambition being to give a regular salute, and to know the composition of a fuse, and how to fill it; without being able to cut off the proper length for any required distance. They are clothed in our old cast off artillery uniforms. The heir-apparent's troop is very well horsed, with rather small but very compact animals, well suited to the nature of the country in which they are expected to act. From the numerical strength of the Amir's ordnance, a very false idea might be formed of the actual state of his Artillery, for many of these guns are useless, while for others there is no ammunition; and the equipment and carriages of the field guns generally are in the most inefficient condition.

38. An army organized as that of Affghanistan now is, could not

General remarks on the army.

for an hour oppose even a brigade of well handled disciplined troops; but at the same time it has always proved itself infinitely superior to the gatherings of wild tribes such as are to be met with in the Amir's dominions, and against whom alone they have hitherto been called on to act.

39. Besides his Regular army, the Amir has always available the Jezailchis, which were formerly the only infantry in the country; they are tirailleurs or light troops, armed with matchlock or jezail, and accustomed to hill warfare; and are perhaps as good skirmishers as are to be found in Asia, being good judges of ground and distance; instinct teaches them almost to scent an ambush, and it is a current remark in the country that a good jezailchi on a hill side will conceal his body behind his own grass sandals. They are of two descriptions, those in Government pay on a nominal salary of five rupees per month (paid chiefly in grain) and armed by the State, and the jezailchis of the different chiefs who generally have a piece of rent-free land assigned them in lieu of pay. The Government jezailchis now muster some three thousand five hundred men, are chiefly employed in holding forts and thannahs all over the country, and are commanded by Sadbashis and Dahbashis, or captains of hundreds, and heads over tens, who receive a proportionate increase of pay and are divided as follows:

With Sirdar Muhammad Afzal Khan in Balkh, 400. Sirdar Muhammad Azim Khan, 100. The heir-apparent, 1,000 (scattered over Kandahar, Ghazni and Farrah). Sirdar Sher Ali Khan, 300. Sirdar Muhammad Amin Khan, 200. Sirdar Muhammad Aslam Khan, 200. Sirdar Muhammad Sharif Khan, 100. The Amir's own, 200. Distributed over different petty chiefs in bodies of thirty and forty, 1,000 Total 3,500.

The other jezailchis are the immediate followers of their respective chiefs, and may be considered as mere local militia, liable to be called upon to follow their lords whenever the Government require their services. Of the strength of the latter, it is difficult to form an estimate; but if we take the truest criterion, the numbers which have on former emergencies been collected, I consider that from a thousand to fifteen hundred is the utmost that could be got together at one place for we must remember, that although it is natural for people to talk of combinations to oppose common enemies, and the rising of a population en masse, yet an Afghan hates no one so sincerely as his nearest neighbour if he be more powerful than himself, and that his love of country or any other human tie will always give place to his self-interest or love of revenge; so that a collection of the whole male population for any length of time, for a given object, is simply impos-

sible, although a considerable mob might be got together to make a simultaneous rush for the sake of plunder.

40. The Irregular Affghan Horse are even more difficult to compute than the jezailchis, for it is notorious that they are never kept up to anything like the complement required from each chief, and this is the true reason for the practice of all great Sirdars sending out what is called a "Pesh Khima," or advanced camp, some considerable time before they march, in order to give their feudal chiefs time to fill up their quotas of horse. Were this not the case, Kandahar and its dependencies should furnish eight thousand Jagirdari Horse; Ghazni 5000; Cabul, including Jellalabad, Logar and the Koh-i-daman, 15,000; while Balkh with its Uzbegs could give 10,000 more, making a total of 38,000. But if we consider the actual state of affairs I think that 20,000 may be calculated as an extreme estimate of this description of force in the country. These troops are equal to any undisciplined horsemen in Asia; mounted on small but wiry horses, they are armed with every imaginable weapon, shield, spear, matchlock, sword, pistol and knife; and no Affghan Sowar seems altogether comfortable unless he is literally bristling with arms, one-half of which he could never have time or occasion to use; they are, however, rough and ready soldiers, capable of undergoing great fatigue, terrible to a flying foe, good hands at feeling for an enemy or foraging, and when led by a determined chief, anything but contemptible in a mêlée.

41. The Affghans have no commissariat, and in fact pretend to none; in districts where the revenue is paid in grain a certain proportion is allotted to each fort, and parties receive orders (tankhás) on the headmen of villages when marching. In this way all troops on the line of march must be fed by the nearest villages, the latter getting credit for the amount of grain, &c. supplied, when the revenue comes to be collected. In disturbed districts, or foreign countries, Affghan troops always live on their enemies and pay for nothing. On any great occasion of public danger, when the whole available force may be collected en masse each district has to furnish a certain amount of grain, as well as its contingent of militia, each soldier receiving a seer of flour daily from the common store; so long as this lasts, the militia consider themselves bound to remain with their standards, but the day that this allowance ceases, the whole retire to their respective homes.

42. There is no ordnance commissariat in Affghanistan, nor anything deserving the name of a magazine.
Magazines.

Each Sirdar has a few hundred rounds of shot for his own guns, and a supply of lead for his small arm ammunition, manufacturing his own powder on the spot as required, and seldom having, at the most liberal calculation, more than twenty or thirty maunds in store, most of which will be found old and damaged. When, at any crisis, arms and ammunition are required, the workmen from the nearest town are seized and forced to do the needful, receiving a seer of atta daily while so employed, and not unfrequently being obliged to furnish material. If workmen are not to be found, supplies are usually sent from Cabul.

43. In Affghanistan there are but two sorts of carriage in general use,—either *camels* or *yabus*. Of the first, no great number could ever be procured, unless forcibly seized from the Povi^diah and Nomade tribes; there seem to be scarcely camels enough in the country to carry on the limited trade, and many of these have been imported from Belochistan. The most common beast of burden is the *yabu*, a powerful galloway, possessing great endurance, combined with considerable activity. It will thrive on almost any fare, and is often called upon to make long marches, carrying heavy loads, or with two men on its back; and it is in this manner that the Affghans and Turkomans contrive to make such tremendous marches in their “chapaos” or forays.

44. The supply of good horses in Affghanistan is not so great as is generally supposed, and is derived from three sources:—the private bred, or those from the royal studs; the horses indigenous to the country; and those imported from Turkistan, Hazara and Persia. The first are generally considered the most valuable, and are of the best Turkoman or Persian stock, crossed with the Arab. The Amir alone is said to have five hundred mares, located in the Hazara district of “Nur,” where the grassy slopes of the “Gulkoh” mountains afford luxuriant pasturage; the produce of these is annually distributed among his sons and chief Sirdars, while they, in turn, have proportionate breeding establishments. These studs have only been in operation a few years, but have produced such a superior style of horses that all the chiefs have been inoculated with an

Arab mania, and it is not difficult to foresee that in a very short time a valuable breed of horses will be procurable from this country; but Afghanistan can never be calculated upon to supply India with any considerable number of horses, as the demand in the country itself is always great, and the trade attended with many risks, besides requiring a capital which few can command. In addition to these drawbacks, the demand in our army is generally for animals between three and five years of age, while the best horses here are sold off as yearlings, the breeders being anxious to recover their money as soon as possible.

45. The horse indigenous to Afghanistan is generally a heavy shouldered, thick legged, soft animal, from fourteen to fifteen hands high, with no blood, and unfit for fast work, although they will get over incredible distances at their own particular pace, which is an ambling sort of shuffle a little more than four miles an hour; but the worst feature in this breed is that it cannot stand anything like excessive heat, and when urged to extraordinary exertion I have known them tumble down dead, while other horses were not distressed; they are considered by many people, however, as very good in draft, having a natural aptitude for a steady pull from the shoulder.

Affghan horses.

46. The Turkoman horses exported to Peshawar are brought down via Balkh and Cabul from Andkhov, Shahbághán and towards Bokhara, and are characterised by a want of bone, and too heavy a carcass in proportion to their legs; they are purchased at from two to ten tomans on the spot, and the profit on them at Peshawar is about thirty per cent. after paying all expenses. Badakshán also supplies a few animals, but as the "khattaghani" breed is a very favorite one among Affghán Sirdars, and likely to be appropriated by them in transit, dealers are shy in bringing them down (although they are undoubtedly the best horses procurable on this line of country), but prefer taking inferior breeds at from eight to ten tomans, upon which they find they can make more profit. The Sindh market is again supplied with a superior breed smaller in size but with more blood; these come from Shahrúkhá, Maimunnah, Hazara, and Mashad, and it is at this latter place that the best breeds such as "Yamuts," "Takhahs," "Chowdhur," &c. are procured, as well as Persian horses; but the reasons already given also prevent dealers on this line from speculating in the blood cattle.

Turkoman Horses.

The higher cost horses are sent down from Mashad to Bushire and the coast where they are shipped for Bombay as Gulf Arabs..

47. While on the subject of the Affghian army; I might here
 enumerate and describe the forts and mili-
 tary posts, scattered over the country, from
 native information; but never having visited many of them, and being

aware that plans and descriptions of them, as well as of the defences of Kandahar, Cabul and Ghazni, are already in the office of the Quarter Master General, I shall merely remark that Kandahar is now exactly in the same state in which we left it; the same remark applies to Cabul; and the defences of Ghazni have been repaired (wherever we injured them) with "puska" work, but are in such a state that it would offer but little opposition to a regular force. Khilat-i-Ghilzie has been enlarged and entirely rebuilt, and a rough sketch is here annexed in Appendix H. which, with the following description, may afford some idea of the present fort.

48. The present fort of Khilat-i-Ghilzie stands on an isolated
 plateau, having a command to the south, of
 several hundred feet above the surrounding

country; the slopes from which form the glacis, and are in places exceedingly steep. The tracing is irregular, but affording generally a strong defensive outline. The ramparts have been scarped to a great height out of the face of the hill, and revetted with puska (kneaded straw and mud built in layers and allowed to dry in the sun). A good substantial parapet surmounts this, and is carried all round the works, which now embrace the whole plateau. Towards the western face, a mass of conglomerate shooting up to the height of some eighty or one hundred feet, affords a natural cavalier, upon which a gun, en barbette, ranges over all the works; under this mound, on a level with the terreplein of the fort, is the old magazine, which was screened on the exposed side by a substantial wall of puska; but a new one has now been built in a far worse position, immediately to the south of the cavalier; and from the mound, two copious springs flow, affording an abundant supply of delicious water for any garrison. There are two gateways of the usual native construction, with the road-way turning at right angles shortly after entering the place; the main one is to the south, the approach to it steep and well flanked by the tracing of the works on the left. The other gateway is

immediately opposite to this to the north ; its construction is similar, but it has no flanking defences. The approach to it is comparatively easy, and large masses of conglomerate lying scattered in the immediate vicinity, would afford cover from which to keep down any fire which might be opened on a party approaching the gate. Within the fort and between the two gates is the bazar, containing at present some thirty Baniah's shops. The quarters of the garrison are ranged round the ramparts, and there are two extensive granaries, besides a comfortable residence for the Governor. Outside the works, all round this fortress, six or eight feet from the bottom of the wall, the hill has been scarped perpendicular for a height of about eight feet ; it is probable, however, that rain will before long smooth this down to a more natural slope. The evident weak points of the place are.—First, the long necked eastern bastion, which has no flanking support of any description and could itself develop but a feeble fire ; immediately in front of it on the opposite side of a deep ravine, and distant six hundred yards, are two mounds affording excellent positions for breaching this bastion ; while undulations in the slope of the hill give good cover for the approach of light troops to within easy range.—Second, a general want of flanking defences along the whole of the northern face ; and lastly, the large masses of conglomerate already referred to, which are scattered about the base of the works along the whole of the western face, where a detached round tower and postern have lately been made.

Such is the present state of this fortress, which without going back to the days of Sultan Baber, who stormed and carried it after great loss, has obtained a world-wide reputation from the gallant defence conducted by Captain Craigie (now Lt.-Col. Craigie, C. B.) who in command of a small garrison of young sepoy, held this position then only covered by old dilapidated works, temporarily patched with sand bags, against the combined Torau Ghilzies ; and finally, when assaulted, hurled them back at the point of the bayonet, and obliged them to retire leaving one hundred and forty bodies stretched on the glacis, without a single casualty in its truly illustrious garrison !

49. Having thus given a slight sketch of the character of the

Characters of the feudal Amir's sons, and of the force at their nobility. disposal, it is hardly necessary for me to enter at any great length into the details of the petty factions compos-

ing the mass of the feudal nobility of Afghanistan, especially as it is composed of names with which Government must be already well acquainted, and characters which may be individually and collectively described as men, whose actions cannot be calculated upon, but who are ready to grasp at any chance of bettering their own condition; obedient through fear alone; treacherous by nature; and political schemers from their birth.

50. At the head of this list may be placed the brothers of the Sirdars Pir Muhammad Amir; the surviving children of Poshendah Khan, Sultan Muhammad Khan Khan:—namely, Sirdars Pir Muhammad and Rahmdil Khan. Khan, Sultan Muhammad Khan and Rahmdil Khan. The two first are both older than the Amir. Pir Muhammad Khan has always been a money-making screw, and yet blindly led into any scheme by Sirdar Sultan Muhammad Khan, who has an innate love for low intrigue and falsehood; without the courage to carry out his own ideas, he is for ever leading other people into mischief, and disowning his own counsels; and with whatever party he allies himself, he is sure sooner or later to deceive them; in short I cannot better describe the man than as “*monstrum nullâ virtute redemptum*.” Old age is now creeping fast upon him, and he confines himself much to his harem, where he has contrived to immure upwards of a hundred wives.

51. Sirdar Rahmdil Khan whom I have already mentioned as having gone, with the Amir's consent, to Teheran, is said to be afflicted with a loathsome skin disease, which renders his life a torment, and would prevent his taking any active part in the government; he has a large family of his own, and there are some thirty nephews, children of the other Kandahari brothers, all of whom may be supposed still to retain some little influence in western Afghanistan. Among these, Sirdar Muhammad Sâdik Khan, who died in Cabul the other day, stood out prominently as a villain of the blackest dye, as shown in his conduct towards General Ferrier.

52. Sirdar Sher Ali Khan, son of the late Mîhrdil Khan, is said to be intelligent and active, and is now the prime minister of Sirdar Sultan Jân in Herat. The whole of the Kandahar family have long shown a strong inclination to be on friendly terms with their Persian neighbours; and on the Amir's death no doubt many of them will be found intriguing with that power.

53. Of the remaining families of the Amir's brothers, perhaps

Sirdar Shamsh-ud-din Khan. Sirdar Shamsh-ud-din Khan and his brothers
(sons of the late Muhammad Amin Khan)

are the best known; they are kept at Cabul on allowances in cash, and as may easily be fancied are anything but contented with their lot. Sirdar Shamsh-ud-din Khan gained a character for enterprise among our officers far above his desert; and Affghans say that his brother (since dead,) was the master-spirit during the war with us; this family may be safely put down as ready for any change.

54. Next in importance come Shahdowlah Khan and his brothers,

Shahdowlah Khan.

sons of the late Sirdar Muhammad Zaman

Khan; this branch of the Barakzaic family have been in difficulties ever since the murder of Shah Sujah-ul-mulk by the late Sujah-ud-dowlah; and Shahdowlah Khan, now a refugee with the Persians, may be considered in perpetual exile from his own country; he was put in charge of Shahrakhs while the Persians occupied that district, but was obliged to quit on the latter being overthrown by the Turkomans.

55. Sirdars Abdul Ghyas Khan and Abdul Ghanuni Khan (sons of

Sirdar Abdul Ghyas Khan.

the late Nawab Zabar Khan) are perhaps

in greater favor with the Amir than any other of his nephews; the first named is a great favorite and follower of the heir-apparent, and is said to be intelligent and active.

56. Sirdar Muhammad Asman Khan and his brother (children of

Sirdar Muhammad Asman Khan.

the late Nawab Samund Khan) are always

to be found about the Amir's Court, and seldom leave Cabul; they receive liberal cash allowances and appear contented. The brother's names are Gholam Kadir Khan, Muhammad Ghous Khan and Gholam Sadik Khan; he himself has three sons, all by separate mothers, namely: Muhammad Sarwar Khan, Muhammad Hussein Khan and Gholam Muayyid-ud-din Khan.

57. It is now almost in vain to look for families and men of influence in Affghaniſtan apart from the Amir's immediate relatives, for they have been gradually but almost entirely swept away by the Amir's policy. The principal difficulties in the path of all rulers of this country appear to have ever been the smallness of the revenue which can be collected in comparison with the number of chiefs who have to keep up their state and live upon that revenue; and the

Barakzais unblushingly affirm that as the country cannot support both rich and poor, the latter must be sacrificed to uphold the former.

58. Another great obstacle to good government has always been the power and influence possessed by each feudal chief, whose authority in many instances equalled that of royalty itself; and as formerly the army of Afghanistan was entirely composed of the Ulus or clansmen of these chiefs, who were supposed to hold their lands in jagir on conditions of service, but who were most frequently found to go over to the enemy in the day of need, a counterpoise became indispensable; and the Amir commenced to put together his regular army. The gradual reduction of the power of the feudal lords, and the transfer of it as far as possible into the hands of his own sons and relatives, have therefore been the prominent features of the Amir's policy, and in no case has this been more marked than in that of the once powerful Ghilzies (see Appendix B.).

59. The sons of the infamous and once powerful Amin-ullah Khan, Hafiz-ullah, Nasar-ullah and Rahim-ullah
Amin-ullah Khan and sons. Khans are now but petty agents to the sons of the Amir in Logar; that chief himself was smothered in a bathing-room, under a pillow, by the hand of Sirdar Gholam Hydar Khan himself, shortly after the Amir's return from Hindustan.

60. Muhammad Shah Khan, once the head of the western Ghilzies, after a fruitless struggle of years
Muhammad Shah Khan. against the authority of the Amir, has at last succumbed, and lives a prisoner at large, though under strict surveillance, at Cabul. His cotemporary Malik Shahdad (son of Maizzu) another of the same clan, still continues in the strongholds of Tuggao to find shelter, and to defy the efforts of the Cabul government either to capture him or to restrain his lawless pursuits; although they have placed Mullik Bahram, his nephew and rival, in possession of his lands and chiefship.

61. Ikram Khan, better known as Ikram Jan, and his brothers, sons of Abd-ullah Khan Achakzai, have
Ikram Khan Achakzai. been hunted out of the country, and are now refugees in Herat, and it is said have difficulty in finding subsistence.

62. Two old names still remain prominent in the city of Cabul, Hafiz-ji and Khan Sharin Khan; but the Amir has a perfect control over both, and at the same time finds them too useful to be put aside: although he himself cannot quit the capital without taking them with him. The first owes his influence chiefly to the holy character of his elder brother Amir-ji, who is looked on as a saint by the Suni population of Cabul and the Kohistan, who are proud to call themselves his disciples. Hafiz-ji makes the most of this feeling in the people to further his own political views. Some say that he is a staunch follower of the heir apparent, while others as positively assert that he is only watching his opportunity to befriend Sirdar Muhammad Afzal Khan. He is at heart a bitter enemy of the British Government, and had a large share in the excitement got up at the capital, which Sirdar Muhammad Azim Khan so opportunely put down.

63. Khan Sharin Khan never dabbles now in political waters, but exerts all his influence to keep together and strengthen his Kassalbash faction; and it is impossible to guess what course he will take on the Amir's death. In short, men dare not and will not express their opinion, (if they have formed any), regarding the probable tendencies of political parties; but as few men are so intimately acquainted with Affghan habits and customs, as the old Amir himself, whose whole soul is now bent on furthering the interests of Sirdar Gholam Hydar Khan; wherever the iron hand of power is now found pressing, it may be safely regarded as an undeviating indicator of danger hereafter.

64. Of the heir-apparent's immediate followers I need only here mention Nazir Na'im, who is without exception the most influential of his adherents. This man, as well as Abdul Rahman Khan (son of Mowladad Khan) were in their youth engaged in trade as petty agents in the city of Cabul, and from their activity and general aptitude for business, soon attracted the attention of the late Sirdar Muhammad Azim Khan, who took them both into his service: where Nazir Na'im's shrewdness soon became conspicuous, and on the death of his master, the Amir took him under his own protection and subsequently made him over to the heir-apparent. He is generally respected and even looked up to by many of the Barakzai family.

65. Having thus lightly sketched the principal characters which stand out on the stage of Affghan public life, I may now glance at the effects of Barakzai rule of late years on the people generally. As might be expected from the needy and tyrannical despotism of the Amir's sons, at a distance from his control, quiet and industrious communities are ground to the dust, and their rich and once cultivated lands fast turning to wilderness; while more turbulent races hold their own by sheer force; mercantile classes are ruinously and arbitrarily taxed, and citizens under the cloak of municipal legislation, are fleeced of their substance without gaining security in their homes, but on the contrary their houses are frequently robbed and families dishonored by a licentious soldiery—constantly on the verge of mutiny and let loose on the community to make up the arrears of their own pay so unjustly withheld from them. Add to this, the fact of all classes being blindly priest-ridden by crafty, bigoted and supercilious ecclesiastics, and a true picture is drawn of the present condition of the Affghan fixed population. Such is the sad conviction which my every-day experience of the country forces on me, although very different from the impressions at first made on a stranger's mind. On his introduction to Afghanistan, its chiefs and its people, he is naturally carried away by the apparently frank, open-hearted, hospitable, though sometimes rough manners of all around him in this theatrical region; but he very soon discovers that, as a Pathan friend of mine, when speaking of Doranies, more truly described the real Affghan character, they "are in outward appearance and profession, the most religious, orthodox, and just of Muhammadans, but, really in practice, without religion or faith, and examples of oppressors to the human race."

Trade. 66. For particulars of the state of trade, see Appendix E.

67. Justice in ordinary cases is supposed to be administered by a Kazi, or chief Magistrate, assisted by Muftis and Muta'assibs, (the latter a species of detective officer) and regulated by laws, which if rightly acted on would be tolerably equitable, but which are made respectable cloaks for extortion, to support the rich at the expense of the poor. What else can be said of a system which admits of a Kazi taking a lease of the fines of his office by paying so much into the Government Treasury? The Mullahs again, are the inspectors of public and

private morals, and are assisted by the Muta'assibs. While the stranger, peasant, or unprotected citizen, is depleted of his little all, or publicly exposed riding backwards on a donkey with his face blacked, for the breaking of a fast, we find the most unnatural and disgusting crimes debasing all society unchallenged, from the prince expectant of a throne to the lowest menial privileged as a Government servant.

68. The chief aim of Affghan provincial rulers is, not to find themselves at the head of contented and prosperous communities, but to extract from them as much coin as can possibly be got hold of; and year after year, with a diminishing population, and more impoverished country, it is marvellous how they still contrive to squeeze out the same amount of revenue. The following sketch of the history of the division, and farming of the Kandahar district, may be taken as a fair specimen of the agriculturist's prospects in Affghanistan generally.

69. When Nadir Shah over-ran Herat and Kandahar, he is said to have exported eighteen thousand Ghilzies with their families to Tehean, and to have distributed the lands of Kandahar among his Persian followers. The division was made into eight thousand shares, each of which required about eighteen "Kharwárs" of seed (equal to one hundred Company's maunds).

70. In Ahmad Shah's time a fresh distribution of these lands took place into twelve thousand ploughs; of which four thousand were restored to their original Ghilzie owners, and the remainder given away as follows:—

To the Achakzais of Dosang and Mushian,	700
Allizais of Zamindawar,	800
Nuzais of Dehras, Kaddini, Garmsil, Khunjakuk and Khushkinakhud,	1500
Maku and Khagwani,	500
Barakzais of Maru and Kandahar,	1500
Allyzais of Arghandao,	1500
Popalzais of Nesh, Ghowk, Arghasan and Daman,	1500

An Ahmad Shahi share (also called Tawili) requires three Kharwárs of seed (or about thirty maunds) and the revenue on each was formerly fixed at the amount of seed; or in other words, for every maund of grain sown, government received a maund as revenue; besides ten

Kandahari rupees a share, in lieu of grass and stubble (this last too was called "Kahboh").

71. These rates continued in force till the "Kandahari brothers" arrived at power, when they made the following revision. In Khushkinakhud, Sangsir, Khunjakuk, Pangah and Argandhao, which contained in the aggregate three thousand three hundred Tawili ploughs, or three hundred ten Nadari, the revenue was left alone on account of the power of the tribes holding these districts, but the remainder of the country was taxed according to the water consumed, and each village calculated as equal to so many karezahs and fifty rupees charged per Karez. These, however, vary in every village, so that some cultivators are charged double what their neighbours pay. Water is not generally supplied from karezahs as the name would imply, but from canals brought from the Arghandao. In most villages the average supply of water per plough is calculated at as much as will flow through an aperture an inch square, which is sufficient to admit of each field being watered once in seven days. Water from karezahs, where these exist, is distributed at the same rate; but the owner of the karez supplying water to fields not his own, exacts one-half the produce of such irrigation, paying half the government demand.

71. A. In these rates, several modifications have been introduced by Sirdar Gholam Hydar Khan, chiefly for his own advantage; and in the height of the hot weather, when water to the cultivator is worth almost any money, the Sirdar frequently puts all the water in a canal up to auction, and has been known to realize as much as seventy Kandahari rupees for one day's supply of water to a promising viney. Such a system must shortly run its course, for no country however rich its soil, could repay the cost of irrigation at such rates.

72. Most villages in Kandahar are farmed annually to contractors, who, with the assistance of soldiers, take all they can get in kind from the inhabitants. Some villages are given away in lieu of pay to Sirdars and chiefs, but one custom prevails in all. The government share of produce is supposed to be one-half; the remainder belongs to the owner of the land, or Daftari. If he employs others to cultivate for him, but supplies bullocks and seed, he takes $\frac{1}{3}$ of this, leaving the remaining $\frac{1}{3}$ for the actual cultivator (called Bozgash); but if the latter furnishes bullocks and seed, one-half of the Daftari's share, equal to $\frac{1}{4}$ of the whole produce, becomes his.

73. Besides the land-tax, a poll-tax of five Kandahari rupees is collected from all but Pathans, and this tax is common throughout Affghanistan; *Hindoos* Taxes. *in towns or country* pay a separate tax called "Juz," which is said to be specially set apart for the expenses of the Amir's cuisine, as Muhammadan digestion is supposed to improve when pampered on Hindoo poverty.

74. If the payment of these taxes, guaranteed the cultivator protection from further exactions he would be well off, and contented; but after this burden has been cleared off, shoals of hungry soldiers, and followers of chiefs are let loose on the villages, and gather for themselves what they can pick up. Not unfrequently while the crops are still standing, or during a season of drought and famine, while the farmer is entertaining some faint hopes that he will be able to secure grain sufficient to preserve himself and family from imminent starvation, all these are suddenly blighted by the appearance of a host of sowars with spare "Yabus," who, without further ceremony enter the field, clear off the crop, and carry it away to fatten some Sirdar's horses which are out of condition. Such and like arbitrary exactions amount in the aggregate to quite as much as the fixed revenue. The result is, that in the immediate vicinity of towns, and close to the ruler, the agriculturist continues to till the land; but in many parts of the country you approach large and apparently flourishing villages, enter them, and no human voice greets or curses you there, as the case may be. Once rich vineyards are dried up, and all around is desolation. This is especially the case in the Kandahar district, where every fresh change of rulers has only brought increased taxation, until the population has been decimated; and tax-gatherers enraged at not being able to squeeze money out of mud walls, have seized and sold into slavery the last wretched inhabitants of a once prosperous and influential village.

74. The remaining population are no longer the hospitable Affghans mentioned by so many travellers. At the very sight of a stranger the villager of Kandahar now slinks away. Ask for water, and he tells you that he has no vessel to offer it in;—judging from past experience that if so much of a symptom of prosperity were visible, it must lead to future ruin.

75. The chiefs certainly show hospitality, but how? at the

expense of all around them; they order everything, and pay for nothing; and yet even among the veriest beggars, there still may be traced a little of the old leaven of intense family pride. I know an instance of a man who, with scarce a rag on his back, with his wife and children in a like predicament, riding on a half-starved donkey, and they themselves without food to eat, were met by a Moulavy and asked, out of sheer compassion who they were, and where going? when he haughtily answered, "Who are you, you dog, to interrogate an Achakzai, the best blood of the Dur-i-Durans?"

76. Of the amount of population in a country like Affghanistan; Population. . . . it is always difficult to obtain even an approximate estimate; for while on the one hand few men in the country have ever given the subject a thought, and truth is rarely uttered unless by accident; on the other hand exaggeration and pure fiction are always ready on an Affghan's lips. I have therefore had considerable trouble in preparing the following incomplete table; in general it will be found approximating the truth; but if anything, the numbers are rather over than under the mark. Some few of the totals I have verified by comparison with the amount of poll-tax levied.

Barakzais,	68,750
Dowlatzais,	30,000
Matatkzais,	20,000
Bamezais,	10,250
Hussainzais,	14,500
Ismailzais,	12,500
Bashazaies,	9,500
Barakzais,	17,000
Mangalzais,	22,500
Bostanzais,	47,500
Shumarazais,	2,500
Kutbazais,	20,000
Masozais,	25,000
Sirkanzais,	10,000
Hussainzais,	28,000
Khallazais,	24,500
Pizais,	25,000
Daudzais,	100,000

Dizzais,	55,000
Hydarzais,	30,000
M/ku,	5,000
Khagwani,	10,000
Achakzais,	74,000
Ghilzies,	200,000
Kohistanies,	99,800
Tajaks of Kohdamun, Ghazni, Cabul, &c., ...	100,000
Kassalbashes,	30,000
Mixed population of towns,	65,000
Povindials,	30,000
Momands, Shiniwaries and Tugmanies, ..	1,50,000
Hazarahs under the Amir,	1,20,000
<hr/>	
Total population of Affghanistan, ..	1,1,56,800
Add Mr. Elphinstone's estimated population of Balkh,	1,000,000
<hr/>	
Total of the Amir's subjects,	2,4,56,800
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For further details of many of these tribes, see Appendices B. C. and E.

77. The foreign policy of the Amir may be described in a few words. He and most of his sons have evidently made up their minds to maintain amicable relations with the British Government, and nothing but gross mismanagement will now upset this determination.

78. With Belochistan, the Amir is cordial, considering that state as an ally of ours; and Affghans in conversation, generally speak now-a-days of Quetta as our frontier.

79. The Amir's relations with Persia are marked by undisguised hatred; and his policy towards her coupled with a certain amount of temerity; but his proverbial caution also occasionally oozes out, and the late mission of Aladad Khan Popalzai to Herat, for the express purpose of hearing from Sirdar Sultan Jan the bearings of the policy of the different European powers represented at Teheran, leads me to be quite prepared

to hear one of these days, that the old ruler has opened communications with either France, Turkey, or Russia, or perhaps, with all three, not that he sees any immediate advantage in such a move, but as a precautionary measure.

80. It is difficult to define the present relations between the Amir and the new Herat government.

That he is using his utmost influence to detach Sirdar Sultan Jan from Persia is undoubted, but what the real ideas of the latter fickle spirit may be on this subject, is as dubious as his character. To advance his own interests at the expense of integrity, appears his game, for we find him in the same breath extolling the English and expressing his wish to be on the best of terms with them, and yet declaring to his subjects that he will hold no intercourse with unbelievers! Again, while the evening is spent in abusing the Amir, and inditing flowery cringing epistles to the Shah of Persia, cursing the infidel Shiahs, and protesting that his filial affection for his uncle cannot be obliterated by aught on this side the grave, "a slave of the Amir's he was born and will remain to the day of his death."

81. With Turkistan, Kunduz, and other independent adjoining states, the Amir pursues but one policy; to take all he can from them, keep it, and look out for more.

Northwards he meets the confines of Bokhara, and last year the Khan of that country, deemed it expedient to enter into a friendly alliance with the Ruler of Cabul; but a leopard will change his spots ere an Asiatic, but more especially an Affghan, can forget or forgive an injury; and the Amir only requires an opportunity to avenge the insulting treatment he received at the hands of Nasr-ullah Khan, when driven to seek his hospitality.

82. I now feel myself called on to express (although I do so with the greatest diffidence) my opinion with regard to the policy to be for the future adopted towards Afghanistan and in central Asia generally. As might have been expected, the accounts of the mutiny in the Bengal army have spread in an exaggerated form from one end of this great continent to the other, and crafty politicians have not failed to make use of it, for their own purposes. Russian influence weighs down

the balance against us in Persia, and the scales in Herat are thereby affected; Muscovite policy has now reached Kokan; Mongolia is her province, and her legions are rapidly closing on China. Afghanistan therefore stands isolated, as the only country free of the Russian taint, and to keep her so, should be our great aim; but how to attain such a result, naturally becomes the question, and one on which I am fully aware that many of our ablest diplomatists have greatly differed. My own conviction is, that this object will be best attained by having as little to say to Affghans as possible, beyond maintaining friendly and intimate intercourse with the *de facto* government: by never, on any occasion interfering with the internal politics of the country, nor assisting any particular faction, but honestly leaving Affghans to manage their own affairs in the way which suits them best. We should endeavour to prevent the interference of Persia, or any other power, in these matters; and be careful that all our political agents on the frontier are fully instructed in the views of Government and carrying out a common policy; for the slightest deviation in the opinions expressed by these officers, will be eagerly caught at by designing intriguers in the country, as a proof of sinister designs on our part, and to work out their own ends.

83. Unless under the most pressing danger to Afghanistan, and at the spontaneous and urgent demand of that government itself, no proposition involving the deputing of British Officers into the country, should, for a moment, be entertained; for, (after the example of Burnes) all such missions will ever be looked on with the greatest suspicion, no matter how able the officers to be so employed, or what their object. If the Rulers really wish for the services of such men, they will be quick enough in asking for them, for modesty has never been an Afghan weakness.

84. Of all schemes that England has ever undertaken, none have cost her proportionately more, or have been altogether so unsuccessful, as our attempts at establishing an independent state in Herat. Two wars,—the first the most disastrous on record,—together with an expenditure of some 17 millions of money, have been the result of this project; and the effect produced is, that while a Persian nominee, supported by Persian money and Russian counsels, acknowledges in words that Herat is independent, (although he himself openly once a week confesses the sovereignty of Persia by having the “*khutba*” read in the

name of the Shah, and sees two provinces of Herat occupied by the Persians) we are content. Surely it requires no demonstration to prove that a continuance of such a policy would be an error. At the same time I am convinced that had we, when masters of the Persian shores, dictated our own terms, and insisted on Herat being given over once for all to the Affghans, and their Ruler the Amir, the result would have been far more satisfactory.

85. But after all, the question is, what is the real value of the independence of Herat to us? Of course, had that state possessed the vitality necessary to struggle for its own independence, it would have been our interest to assist her in a moderate way, and thus to stave off the evil day as long as possible; but when we find Herat ultimately the prey of Persians and Affghans, surely it is mere self-deception to suppose that it can ever present the slightest obstacle to a Russian invasion of India, whenever it may suit that power to enter on such an undertaking; and the position of that fortress, upwards of 500 miles in advance of our border, precludes the possibility of our placing a British garrison in it which is now the only sure way of securing the place against all comers.

86. There are but three routes in this direction, by which an army could possibly move towards Hindustan, even were Persia and Russia to make common cause in such an enterprise.

1st. From Kirman through Siestan and Kandahar.

87. This is the route which was followed by Mir Veis at the head of his Ghilzie and Affghan troops, about the commencement of the last century, when he attacked Persia. The want of supplies, and arid nature of a portion of the country traversed, would prevent this line ever being used by a regular invading army, though light Irregular horse might go by it. Further particulars of this and the following route will be found in Appendix G.

88. 2nd Route. If instead of following the above route, a force should move by Nyband and Birjun, more water would be found, and at the latter place it joins the road from Yezd, viâ Tabbas, a sketch of which is laid down in Kennier's map of Persia; and this is a line which has frequently been adopted by Persian troops, and is the direct approach from Yezd on Siestan and Farrah.

89. 3rd Route. This is the direct road from Herat to Kandahar, which includes within the zone of its operations, all the different routes

concentrating on Farrah, and Gharisk, and radiating from Herat to Marv, Shahruckh, Mashad, Naishapur and Khoff; and this was the line contemplated by Napoleon, and which, since the days of the Macedonian Alexander, has been so often trod by armies in both directions. The feasibility of this route is beyond doubt, and the resources upon it have been so frequently detailed by men conversant with the subject, that I need not here repeat them. By no other line can India be approached, save by an army crossing the Hindu Kush, or passing Cabul, the difficulties of which are beyond calculation.

90. It will be remarked that all these routes lead viâ Kandahar on the Bolan. It therefore strikes me that our obvious course now is to discard all idea of Herat being an outwork of Hindustan; and instead of squandering our resources on the doubtful friendship of distant native governments, to fix on some really defensible line over which we can have some control.

91. Providence has blessed us with a strong line of frontier, covered by rugged and barren hills, through which there are but a limited number of passes, by which any army could approach India; and the Military art teaches us, that the best position for the defence of such ground is, on our own side of the passes, just where an army must debouche on the plain. Here then is our true position; which we are of course in common prudence, bound to strengthen in every possible way. Of the nature and extent of the preparations required, it is not for me to speak, as they would be determined by the General and Engineer Officers entrusted with the defence of the frontier; but the most important and first to be attended to is, the opening up of our communications with the real base of all Military operations in India, the sea; and connecting these distant points with it by rails and steamers.

92. With Peshawar, Kohat and Sindh in our possession, and the communication with our Indian provinces open by rail, and steamers on the Indus, and a strong force of Europeans located in healthy cantonments all over the country—supported by a well organized native army, I consider that we should really have the keys of India in our own pockets, and be in a position to lock the doors in the face of all enemies—white or black.

93. At the same time I would strongly advocate the carrying out a conciliatory policy towards our hill neighbours:—but bearing in mind the real Pathian character, whom the touch of money only renders

more rapacious, who will swear to anything for filthy lucre, but only respect that power which shows ability to punish with the one hand and reward with the other. Our Peshawar authorities have, ever since the Punjab became ours, pursued a policy towards the Afridi tribes, the fruits of which are already ripening, and which, in a few more years, must lead to the happiest results. The district of Tehrah at the head of the Barrah river, is an independent country, where the proverbially lawless clans of the Khybar have their mountain homes, to which they retire during the summer months, descending again in winter to the lower ranges for forage for their cattle, and to escape the rigour of the winter blasts. These tribes are allowed free access to our territory so long as they behave themselves, but the moment an individual is found to have abused this liberty, his whole tribe is shut out until the offender is given up or a heavy fine paid. These Afridis now enlist freely into our frontier regiments, and, when taken young, make obedient good soldiers. These tribes now consider our service as the great field for all the young aspirants of their clans, and are day by day being drawn closer to us, and must eventually see that they really have a common interest with us; when (especially as we have the sons and nephews of their chiefs as native officers in our corps) they may be expected to join heartily with us in the defence of the Khybar should any enemy ever attempt that line of road.

43. It is very remarkable that although the Amir of Cabul tries to persuade us that these tribes are his subjects, still he has not a single Afridi of any sort in his service, and they repudiate the idea and say, "Do we pay the Amir tribute, or he to us?" alluding to the allowances the tribes receive for closing the Khybar.

44. In conclusion, I would beg respectfully to point to the peculiar and difficult position of the mission entrusted to me, in extenuation of the incompleteness of much of the information here offered. We were the first Englishmen who had visited the country since our occupation of it, and, as such, have been watched with jealous suspicion; and if our task was considered delicate and dangerous before we started, the course of events in our own provinces has not tended to smooth our path. It has been our constant study in accordance with the instructions of Government, to impress on the minds of all around us, that our Government has not the slightest wish to interfere in any way, either with the country, its rulers, or its people, and have

laboured, I trust not altogether unsuccessfully, to convince the Affghan Rulers, that our assistance rendered during the Persian war, is an earnest of our good-will towards them; and that all we require in return is their confidence. To avoid giving cause for suspicion, we have been obliged to forego channels for gaining information which might otherwise have been available.

The arrival of Colonel Taylor's mission at Herat, also circumscribed our field of enquiry and confined our gleanings to ground which had already been gone over by Burnes, Conolly, Leech and Ferrier, and whose mouldy relics of antiquity even have been long since grubbed up by a Rawlinson.

95. I cannot, however, close this paper without requesting you to bring to the notice of the chief commissioner, the valuable and ready assistance I have ever received from those officers associated with me.

96. The character of Lieutenant P. S. Lumsden as an officer, is already well known, and I need only add that on this occasion he has displayed his usual zeal, tact and ability; and to him I am indebted for the beautiful map of the country between our border and Ghazni, which will be found in Appendix A.

97. In Assistant Surgeon H. W. Bellew (whose interesting report is hereto annexed) the Government have an officer, zealous in his calling, a studious and able linguist, and one whose kind and affable manners have gained for him the respect and esteem of all classes, and from whom, on all occasions, I have received most ready assistance.

98. Of Nawab Faujdar Khan's services, as our representative at Cabul, during the past eventful year, I have some hesitation in speaking, as they must have already attracted your attention; but it would be unjust in me not to record my appreciation of them. His position has been a most difficult one, requiring judgment, tact, and temper; and on all occasions he has proved himself quite equal to the situation, and deserves some signal mark of Government approbation.

99. Gholam Sarwar Khan Khagwani, who accompanied me to Kandahar, has, at all times, rendered his best services to the state; and merits the highest approbation; and I would strongly recommend his being handsomely rewarded.

100. For the escort of guides and Multanis, horse and foot, who accompanied the mission, I would also crave some mark of Government approbation; for they have behaved nobly under most trying

circumstances, and in bearing, without a murmur, the almost daily taunts and jeers of a bigoted Afghan priesthood, who took a malicious delight in trying to curse these faithful men out of our service; and I would suggest that the amount of 18 months batta given, not as batta, but as a present from Government, would be a substantial reward, as well as a sort of compensation to those men who, by volunteering to go to Kandahar, lost opportunities of gaining promotion and rewards which fell to the lot of their more fortunate brethren who did not come forward.

I have, &c.

(Signed) H. B. LUMSDEN, Major,
Late in charge of Kandahar Mission.

A P P E N D I C E S.

APPENDIX A.

The Pinur Route from Kohat to Cabul and Ghazni. The distances as far as the Kurram fort, measured with a perambulator, by Lieut. Garnett, Engineers, November, 1857. The remainder are approximate.

First stage from Kohat to Nasratkhel, six miles.—No permanent road yet completed; the old road is over an undulating cultivated country; crossing the drainage which runs into the Tori or Bara, to the left of the road; many watercourses in which would impede the march of artillery unless previously bridged or ramped: temporary bridges had been erected for the passage of the guns with the last Miranzai expedition, but this road of communication will never be complete until permanent bridges are constructed. The road passes the village of Muhammadzai at half way to Nasratkhel and at the entrance of the pass to the Bezoti hills called "Ublan." The valley averages from 1½ to 2 miles breadth; the hills to the north are in the possession of the Bezoti and Firazkhel tribes of Arakzaies, and are barren, precipitous, and rising up to a height of some 1500 feet above the level of the plain, but in no place commanding the road.

Second stage. To Rais, eleven miles.—For the first 3 miles the road is similar to yesterday's march; it then enters an extensive grove of sissu and mulberry trees known as Fateh Shah's Ziarat, and crosses a stream that comes down from Marai, a village of "Tappa" Samilzai, which pays revenue to Government, this is one of the roads into the Samilzai valley, which is divided from the Hangu valley by a range of hills; another road into which strikes off near the village of Ustarzi lower; the hills surrounding the Samilzai valley (which is a complete amphitheatre) are held by the Sipah tribe nearest Kohat, and the Bar Muhammad Khel and Shekhan Arakzaies. The road passes through the lands of the villages of upper and lower Ustarzi which are the most powerful in the district, being able to turn out some 700 armed men; and at 9 miles from Kohat, the hills, closing in, leave only a gap for the exit of the Bara; this place which is on the boundary between the Kohat and Hangu valley, is known as the Khojah Kiddar: over it on the left bank of the stream the new road has been constructed. Although a work of great difficulty it has been ably completed by the engineer officer in charge of the same. At 10½ miles from Kohat, crossed the Bara stream which has a general course of from East to West, having its sources among the lofty mountains

*Total distance from Kohat to Rais 16 miles.

inhabited by the Arakzaies, and enters our territories near the village of Shahukhel about 6 miles from Raïs, at which place you arrive immediately after fording this stream. The Bara is very subject to sudden rises caused by heavy falls of rain in the hills above, which render it at times impassable. The village of Raïs can turn out some 200 men and is surrounded by a low wall; there is no good position for an encampment in the portion of the valley in which the village stands, owing to its small extent and to its being commanded from all sides either by the higher hills or by spurs from them. The hills are covered with a dense jungle of Pelu (wild) and Phulah which renders them very difficult for military operations, and even the comparatively level grounds are but partially cultivated and covered with thick bushes. The Tori stream, which comes down from the direction of Thagu, joins the Bara at Raïs.

Third stage. To Hangu, eight miles.—Road good all the way. At about 2 miles from our last encampment (which was about a mile on the Thagu side of Raïs) passed the village of Ibrahimzai on the opposite bank of the Tori; this is the general encamping ground, but owing to the land being covered with wheat, the force yesterday halted half way between Raïs and this: the new line of road to which does not cross the stream, but passes over a small Kothal close to our last camp, and then traverses a succession of narrow valleys within matchlock range of the heights on either side, which are very precipitous and difficult to be turned. At the 6th mile passed a more open valley known as the Hangu-kas which is intersected by a ravine which collects all the water from the Hangu springs. The camp was this day pitched on an open cultivated plain in the centre of the valley (which is here about 2 or 3 miles broad and contrasts wonderfully with the country passed through since leaving Kohat,) and at about a mile on the Kohat side of the village. The village of Hangu is situated in the plain; it contains about 500 houses, but is a place of no strength; the hills in its vicinity are high but not so rugged as those hitherto met with, and covered with jungle.

Total distance from Kohat to Hangu 25 miles.

N. B. There is a direct road running from Kohat to Ibrahimzai in a valley parallel to the Thagu one, it passes through the villages of Bar and Jalia; it is a shorter route, but the line of the present new Hangu road was preferred as it passes near some of the largest villages in the Kohat district.

Fourth stage. To Tori, eight miles.—The road during the whole course of this day's march ascends the Hangu valley, and runs along the left bank of the Tori stream at a distance of from a half to one mile from it. On the right of the road are low stony hills covered with bluish wood, between which are occasional patches of cultivation drained by numerous nullahs, which cross

Total distance from Kohat to Tori 33 miles.

the road in several places, (and at a distance from and between the low prolongations of high spurs.) Towards the north, near the summit, and on the slopes of the Samana range of hills (averaging 2,500 feet elevation above the plain and about 6,000 feet above the sea) are seen the towers and villages of the Rabbiakhel and Akhel Arakzaies, who, in that direction, border on the Bangashes of Miranzai. Although no road has been made beyond Thagu, yet the beaten way over this tract was found very easy for wheeled carriages. Passed the villages of Baggattu Kotarzi and Bar. As you approach Thagu the valley opens out to a breadth of about three miles. Good encamping ground was found at about a mile on the Thagu side of the valley (which was about the only portion not under cultivation large enough for this purpose) and in the vicinity of the Tori from whence water was procured. From Thagu, a long and very narrow glen runs up from the south of the village via Deh Umar Khan Shaitem Khel and Mammu Khel to Daud Shah ka Bandah, where it meets the main road from Kohat to Bannu.

Fifth stage. To Kaii, eight miles.—The road similar to that in yesterday's

Total distance from Kohat to Kaii 41 miles.

march, crossing at about five miles the Tori, now merely a small rill of water, in many places entirely disappearing, and during the hottest season of the year, water here must be dug for. The village of Kaii is situated on a naturally strong position at the end of a low ridge of stony hills, with pieces of rock cropping out in several places; it is surrounded by a wall of about eight feet high, the greater portion of the village being in a hollow, with portions running up in every direction to the top of the ridge, on which are placed two towers; and towards the north there is a knoll with a house and enclosure which commands the whole of the interior; on the last runs the bed of a nullah, beyond which is a small garhi now in ruins, from near to which the whole of the interior is exposed to view. The village is elevated above the general plain about 300 feet. The descent from it towards the south is by several horizontal ridges on which about 20 tanks have been constructed to keep up a sufficient supply of water for the inhabitants and their cattle as well as to afford a supply for the irrigation of a few fields, but only during the cold season; in the hot weather water is very scarce. To the west, the descent is rather steep, and the ridge of hills on which the village is constructed, runs off in a north westerly direction. The camp was pitched at a spot near a very small spring called Dupa, the water from which runs down into Upper Miranzai, as the lands of Kaii are on the water-shed line between the Kumni river and the Kohat Bara. The hills above Thagu and the Khattak hills generally in this part of the valley are more accessible,* and

* Sic in orig.

covered with low jungle. The lands between Kaii and the hills bordering the valley on the South were entirely under cultivation, displaying one sheet about three or four miles long from east to west by about two or three miles broad. On this day's march, after leaving the lands of Thagu, we passed a large village called Mufamrad Khoja to the left of the road and situated immediately under the hills.

Sixth stage. To Nariol, six miles. N. B. a force going to Kurram would leave Nariol to the right and march on to Darsammand 12 miles from Kaii.—It is not more

Total distance from Kohat to Nariol, 47 miles.

than 4 miles by the direct route from Kaii to Nariol, but a force marching with artillery has to make a considerable detour to avoid the low stony hills which run down from the right of the valley; the march is an easy one; for the first mile from camp, we had to go round the base of a solitary low hill that shoots up in the centre of the valley to the east of Kaii, and commands the roads on each side of it, after crossing the ravine which has its rise at the Dupa spring mentioned in the last march. The remainder of the road to Nariol is skirted by low stony hills, covered with jungle, on the right, having the open and cultivated Miranzai valley to the left. Immediately before arriving at the village we crossed over the Nariol nuddi, in which a small stream, having its rise in the adjacent hills, continually flows.

Seventh stage. To Darsammand, nine miles.—The baggage went by the direct route over the plain to Darsammand, but

Total distance to Darsammand, 56 miles.

the troops went round by the village of Torawari, inhabited by Gymukht Affghans, tributary to the British Government. There are three considerable nullahs to cross between Nariol and Torawari; and the country, excepting in the immediate vicinity of these places is generally covered with jungle. The road from Torawari to Darsammand is commanded for about half a mile by a projecting spur from the Sanghar mountain; it is also crossed by the Sarrobai nullah. The best encamping ground at Darsammand is to be found near the ruins of the village of Gandiaur, about a mile to the south of Darsammand, on the banks of the Schalli nullah. Darsammand stands at the foot of a low spur from the higher ridges running down from the Sanghar mountain, which are very steep and difficult of access. It is the strongest village in the whole of Miranzai, consisting of three separate stone wall enclosures about 12 feet high flanked by burjes, and connected between two of these is the bazar containing some 30 or 40 shops, in a street, the ends of which are closed by gateways. The village itself is commanded by low spurs in its rear, within matchlock range. It is supplied with water from numerous springs in its vicinity, from which flow streams not only sufficient for the use of the inhabitants, but also

for the irrigation of their fields. There are several very fine clumps of chinara and walnut trees between the village and the foot of the hills.

Eighth stage. To Thall, ten miles.—At about one mile from Darsam-

mand, opposite to the ruins of Gandiaur, a road branches off to the Khattak village of Dillan, over which guns could be taken with their horses without any very great difficulty. The Thall road for the first three miles skirts the low cultivated lands of Gandiaur and Mammu, and then crosses the Schalli, the country to the right being high, undulating, and covered with dense jungle. There is a knoll which commands the road and the surrounding country here, on the left bank of the stream. The hills to the left are also covered with jungle, and if occupied by matchlock men would have to be crowned before a force could pass unmolested along the bed of the stream, where the road runs for about half a mile before ascending the right bank, which is rather steep. There is then a further regular ascent to the summit of the plateau between the Sangroba and Schalli nallahs. The gun road turns off at right angles to the northward, about half a mile from the first rise, and proceeds along the Admeylah road until the summit of the plateau is attained, when it again returns to the direct Thall road. The descent into the Sangroba nallah at a little more than a mile from Thall is easy. It is hard to get a space of ground, excepting cultivation, large enough for a camp of any size, except in positions commanded by adjacent heights, or in others liable to be flooded by the waters of the river Kurram. Our camp was pitched on an open space at a distance of about half a mile from Thall, down the river bed on the right bank of the Schalli (the heights to the front and rear being held by picquets,) and immediately above the junction of the Schalli with the Kurram.

The village of Thall is situated at the junction of the Sangroba nallah with the Kurram, and being on the immediate high bank of the former, which is being gradually washed away, it is probable that the people will have to remove from their present position, which is now surrounded by a good stone wall from 12 to 15 feet high, with two good gateways. There is a portion of the village separated at a distance of about 60 yards from the main village. The river Kurram rises in the Safed Koh range, and after irrigating the valley of the same name, enters the Bangash territories at a place called Akshaur, about 10 miles above Thall, and from this point to the Bannu valley forms the British boundary. At a distance of about 4 miles from Thall on the opposite side of the Kurram and down the river, stands the village of Billand Khel which is surrounded by a good loopholed wall flanked by 13 towers. Some of these are more imposing than useful, for though lofty, they are not of a sufficient size to contain above one or two men. This village is in the open plain,

and has no natural defences. At a distance of about 1200 yards is a good stone garhi with a tower. It is known as Rasul Khan's garhi. In Billand Khel is to be found a mixture of men of all tribes, mustering about 800 or 1000 fighting men, who are on good terms with their Waziri neighbours. The camp returned to Darsamand by the bed of the Schalli stream, along which, there is a very fair road for guns. The steep heights to the right being about 3 or 400 feet above the bed of the stream, appearing from below to be a range of hills, are in reality, but the sudden breaking of a long elevated grassy steppe which runs for a distance of about 10 miles parallel to the river and has a breadth of about 4 or 5 miles from east to west; this is known by the name of "Chapperi" and over it the Waziris graze their flocks during the cold season.

Ninth stage. To Sirikhrour or Ghilzai Bandah ten miles; or for Guns, ten and a half miles.—Supposing a force to have encamped either on the ground

Total distance from Kohat to Sirikhrour, 26 miles; or for the left of the Sangroba nallah or the cultivated Gunds, 76½ miles.

lands immediately opposite the village of Thall, the road passes the Sangroba nallah and round the village of Thall; traverses an elevated plateau and crossing several nallahs, the natural drainage from the spurs coming down from the Khadi Mukh peak, at about 2 miles from Thall it crosses the Kurram river, the passage of which is here commanded within easy matchlock range by a strong position above it, on the left bank, where are the ruins of a village constructed by the Yusuf Khel Bangashes, when they separated, in consequence of a feud, from the remainder of the tribe. The stream at this season of the year (November) is very low, but still about 2 feet deep and running with tolerable velocity; for about a month in spring when the snow at the sources of the stream is melting, the passage across, as well as the road along it, may be at times impracticable for a few days. At 4 miles, after having proceeded up the right bank or along the bed of the stream, you ascend the bank where there is but the foundation remaining of a nice, considerable garhi known as Raja ka Killa. All this part of the road is very fine, but the ascents of some of the cross nallahs are apt to be damaged and rendered precipitous during floods, and should be looked to before marching up the river with guns. At about 6 miles from Thall, upon arriving at the Shabbakh nallah, the road for guns descends again into the bed of the stream and follows it to the end of the march; but for the infantry, cavalry and baggage there is a dry road, passing over a low ridge of hills which is shorter than the river route by about half a mile, and which, if necessary, could very easily be made practicable for guns, the slopes being easy and soil composed of slate rock; but in its present condition, it is totally impracticable for guns.

The encamping ground at the end of this day's march is on a sloping bank, (with ample room for any number of men,) on the right bank of the Kurram, but commanded on all sides by low hills; grass, forage for camels, &c. abundant, but no provisions procurable, as the only place in the shape of a village near, is Ghilzai Bandah, where there are a few houses. This hamlet derives its name from one Ghilzai, a Khattak, who was obliged to fly from Dillan on account of the atrocious murders he had committed there, and on this neutral ground he formed the nucleus of a village which is gradually increasing.

Tenth stage. To Hazir Pir's Ziarat: by right bank fifteen miles, by left bank fourteen and a half miles.—There is no gun-road

Total distance from Kohat to Hazir Pir's Ziarat, 91½ miles. . . . have to go up the bed of the stream for about 2 miles and then get up on the left bank. Both roads are practicable for infantry or horsemen, but that on the left bank is the best: the only disadvantage is that if the river happens to rise, it will be difficult or even impossible to cross. For the first 4 miles on the left bank the road is commanded by low hills on the right, and then for the remainder of the distance runs along the foot of the "Karewah" or elevated plateau which marks the boundary of the irrigation on each side of the river; and it is on the edge of this that most of the villages are situated. If proceeding by the left bank, the river has to be crossed again just opposite Hazir Pir's Ziarat. The route by the right bank is commanded within matchlock range, more or less along the whole road, from spurs coming down from the range of hills which separates Kurram from Khost: it crosses the drainage of this tract. For the last 10 miles both roads traverse Ballyamin one of the divisions of Kurram; the country is cultivated for a distance of about from ½ to 2 miles on each side of the river, and dotted over with numerous small square walled villages or garhis generally called after the name of the head men in each for the time being; there are about 20 of these in Ballyamin. Provisions of most sorts are procurable in the district, for a small force, for a limited period. Encamping ground at Hazir Pir's Ziarat stony; camel-grazing in abundance, as well as grass; water from the Kurram.

From Hazir Pir's Ziarat there are two routes to Muhammad Azim's Fort in Kurram, the one by the Darwaza pass, and the other along the bed of the river. *The Darwaza route is as follows.*

Eleventh stage. To South end of Darwaza pass, ten and a half miles.—This

Total distance from Kohat to South end Darwaza pass, 102 miles.

distance is the one measured by the route followed by Brigadier Chamberlain's force; but if instead of turning up the ravine that comes down from the west we had gone up the one that joins it from the north, we should, as we afterwards learned, have gone by the "Sangalli rah" which is shorter.

Both routes are practicable and offer no difficulties to guns. The country traversed is an undulating desert, covered with stones, grass, and thin jungle; the halting-place is where water is procured from a stream that comes out of the Darwaza darra, but very soon loses itself in the soil. Camel-grazing only procurable in the pass itself; grass is abundant. This part of the country is held by wandering Jagi tribes who are not over nice in discriminating between their own and other people's property, and not given to stick at trifles in the manner in which they possess themselves of what they covet.

Twelfth stage. • To Kot Mean-ji, twelve and a quarter miles.—This is a name

Total distance from Kohat to Kot Mean-ji, 114½ miles. given to a spot where we encamped 2 miles south of the Kurram fort on the right bank of the river. We encamped here, as no fire-wood was

procurable on the other side of the river, without having to go a very long distance for it, and also because all the forage for horses had to be procured from the Darwaza pass, where was also the best grazing-ground for camels. The road for the first half ascends gradually along the bank of a small rivulet. It is commanded by low hills on each side running parallel to it, but which can easily be crowned. The present state of the road, owing to large stones and narrow shelving banks on the edge of the river, is very bad for guns (3 axles of gun-carriages were broken while going through the pass) but in two or three days, it might, with the greatest ease, be put into very good order; the latter half towards Mean-ji is easy, with a gradual descent.

• *By the River Route from Mazir Pir's Ziarat.*

Eleventh stage. To Ibrahimzai, eleven and a quarter miles.—For the first

Total distance from Kohat to Ibrahimzai, 102½ miles. 9 miles of this march, the road is along the bed of the river, which has to be crossed and re-

crossed; the whole of this distance as far as the large village of Suddah is through the Makhizai sub-division of Kurram, and sprinkled with numerous walled enclosures, called after the malik or headman at the time holding each; at 6 miles is Durani, a village of about 200 houses and the residence of the Deputy Governor of the Province; from this, there is a direct road through the Zymukht country to Toravari and Nariol in Miranzaie. Makhizai consists of about 20 garhis on a strip of irrigated land half a mile wide, bounded by a low ridge of hills on the right bank of the Kurram river, with about a mile of the same description of land belonging to 5 villages on the left bank, the latter bounded by the Karewah running back to the Zymukht mountains, and down which the drainage of that country runs. At Suddah the Kurram river is joined by a tributary known as the Kurramana, which flows down from the Arakzai mountain. While the guns

proceed along the bed of the river, there is a short cut through an opening in the hills, which saves about a mile, for the infantry and cavalry; the last two miles of this route is open to marauding attacks from the Masazaies a tribe who infest this road and occupy the adjacent hills. Ibrahimzai is a large village but its lands are entirely cultivated for rice, and consequently it may be difficult to find encamping ground on either bank. On the right bank there is good grazing for camels and forage for cavalry.

Twelfth stage. To Kot Mean-ji, twelve and a quarter miles.—The gun

and cavalry road is along the bed of the river; Total distance from Kohat to Kot Mean-ji, 115 miles. Infantry may either go by this or along the high bank through the villages. Upon either bank the hills generally run down to the water-edge; on the right bank there are only one or two villages with here and there small patches of rice cultivation. On the left bank the cultivation below the Karewah varies in breadth from one to two miles, and is covered with large villages studded along the edge of the Karewah; the largest of these are Tapakkie, Topil Sinalli, Amlkot and Agra, all in Kurram proper. The Fort of Kurram, an account of which will be found in Appendix B. is about 2 miles from this encamping ground, which would make its total distance from Kohat about 118 miles.

Thirteenth stage. To Habib killa, seventeen and half miles.—All the way

from the Kurram fort, the road crosses the uncultivated barren slope and drainage from the Safed koh; it passes three villages close to each other called Kutch Kani, and at a distance of 4 miles from Shallozan, one of the largest villages in the district, which embedded in trees can only be distinguished by the conspicuous shrine of Mir Ibrahim, perched upon a spur immediately above the village. Habib killa is a square enclosure detached about $\frac{3}{4}$ of a mile from the large village of Painar, of which it is an off-shoot, and is surrounded by the richest cultivation, on which great care has been bestowed; the land is terraced and irrigated by a stream rushing down from the overhanging Safed koh. Forage for camels is plentiful, all the adjacent low hills being covered with low oak jungle; but grass for cavalry is scarce, the people of the country feeding their horses on bhusa. More provisions can be procured here, than perhaps any other spot in all Kurram, as Paiwar contains an immense number of Hindus (in fact as many as there are Muhammadans) carrying on a considerable trade.

Fourteenth stage. To Zabardast killa, ten miles.—There are two routes by

which a force marching from Habib killa may proceed:—either over the Paiwar, or the Ispingawi Kothals. The first is the shorter of the two. Total distance from Kohat to Zabardast killa, 142 miles.

(The distances here given are only approximate.) By the latter, instead of going on through the village of Paiwar, the road turns sharp up to the right along the bed of a deep ravine, east of the village which comes down from the "Sikaram" peak. At 3 miles from Habib killa pass the Guundi khel off-shoot of the Paiwar village strongly situated on a spur of "Sikaram" and containing about 30 houses. As far as this, the road is commanded within easy matchlock range, by the heights on each side, and from this there is a regular ascent to the summit of the Kothal. Leaving the bed of the nallah hitherto traversed to the right, the road passes through a forest of pines, deodars, oak and yews to the top of the range; the gradient of the ascent is not very difficult until near the summit, and guns upon elephants might be taken over. There are no zigzags. On the Harjāb side the descent is very gradual, and road good, passing through a succession of beautiful glades as far as Zabardast killa, a small Jagi tower where the Paiwar route joins with this one. The road by the Paiwar Kothal after passing through the village of that name, crosses several deep ravines running through broken ground covered with oak tree jungle, and commanded in many places by spurs coming down from the range separating this from the Ispingawi road, and in one of the gorges of which is situated the small Mangal village of Gobarzan. At 5 miles, pass a little cultivation belonging to the Mangals of Tarai and Kutarai, two small villages behind a spur coming down from the Paiwar Kothal range, the inhabitants of which are notorious thieves, frequently robbing kafilatis. At about 7 miles from Habib killa (the road gradually ascending and latterly along the bed of a ravine) you arrive at the foot of the Kothal, which is about the same height as the Kohat Kothal from the Peshawar side; the ascent is by a regular zigzag, the gradient not very steep: but there being one or two large rocks in the road, some labour would be necessary to render it practicable to take guns over even with drag-ropes. The hills are thickly covered with pines, yews, &c. On the crest is a tower constructed for the protection of the road and held by Mangals, the descent from this to Zabardast killa is very gradual, along a glade in the midst of undulations covered with a dense pine forest.

At Zabardast killa, there is plenty of open encamping ground to the north, close to the village under which runs the Keria stream from which alone water is procurable. Forage of all sorts scarce, and little or no provisions procurable.

Fifteenth stage. To Ali khel, ten miles.—From Zabardast killa to the village of Ali kkel the road lies along the bed of the Keria stream, along the high right bank of which are situated the Jagi villages of Lehwani, Jaddran, Byram khel and Mallu khel. On the left, spurs run down and com-

Total distance from Kohat to Ali khel, 152 miles.

mand the road from different points along the whole route. The encamping ground for a force, would be on an elevated plateau upwards of a mile beyond the village and near the junction of the Keria and Hazar-darakht streams. Infantry and cavalry arrive at it by a road through the village, which afterwards descends into and again ascends out of two very deep "alyads" or ravines; but guns would have to go down about half a mile and come up the Hazar-darakht stream as far as the village of Sham khel opposite the encamping ground, where there is a slope up to the plateau where the camp would be pitched. Water here is from the Hazar-darakht stream. Ali khel is a large village composed of some 50 enclosures, each in itself a little fort; the houses are of two stories, in the upper of which live the people, while their cattle, &c. are sheltered below. Some small amount of provisions might be procured here, but not without oppression to the people, who can scarcely raise sufficient for home consumption. Forage is scarce, and there is very little grazing for camels: fuel is abundant. There is a road leading over the hills from Ali khel into the heart of the Mangal country, and it is much frequented by that tribe, who come over in bands to plunder on this road.

Sixteenth stage. • To Hazar-darakht, thirteen miles.—The road descends

Total distance from Kohat to
Hazardarakht, 165 miles.

from the plateau, on which any large camp at Ali khel would have been pitched, into the bed of the stream along which it continues, gradually ascending for the rest of this day's march. The valley at the last ground was about 2 miles broad; but about four miles on, upon reaching the village of Rokian, it narrows into half a mile, with precipitous commanding peaks upon each side, clad with pine forests. Rokian contains about 30 houses, and the route onwards from it for the next four miles runs due north, the mountains closing in on each side until at last the stream is confined to a gorge of not more than 200 yards broad: at two miles beyond Rokian there is a glen shooting off to the right which contains a few houses, off-shoots from the Rokian village. At the 8th mile from camp, the road turns sharp due west, while another road called the "Ghariggi" crosses the hills direct to Cabul. The country here consists of lofty ranges of mountains, high spurs from which run down to the bank of the stream, entirely commanding the road, and their slopes are generally very steep and in many places composed of loose shingle, in which many landslips have occurred; pines and deodar cover the whole. At Hazar-darakht there is no village, and although perhaps the broadest place in this elevated glen, there is but just room for the encampment of one regiment. Any force in camp here would have to be generally scattered, and the place would be a nasty one to be attacked in: but no better ground is to be

had. Guns would have great difficulty in this march owing to rocks and stones which have been rolled down by floods and settled in the bed of this torrent. No provisions nor forage of any description procurable here, not even for camels.

Seventeenth stage. To Ochamargha or Hazra, eight miles.—The road for the

Total distance from Kohat to Ochamargha or Hazra, 173 miles.

first two miles as far as Gajji thannah is similar to the latter portion of yesterday's march; Gajji thannah is a small square garhi, with two towers flanking it, but is itself commanded in all directions by the hills about. From this point as far as the foot of the Surkhel Kothal, the ascent is much more gradual, and the bed of the torrent gravelly. A mile beyond this is Kattasang, where there is a watch tower, opposite a gorge in the hills through which travellers sometimes go via the Mangal country, Khost and Dur to Bannu. This tower marks the boundary between the Jaggis and Ghilzies. At 7 miles from Hazrat-darakht is the Sirki Kothal, which is on the watershed of the Kurram and Surkhel streams. The Kothal is a short but very steep one, the soil is a stiff red clay which after rain must become very slippery, the ascent is commanded by the knolls on each side, and on the summit is a tower held by Ghilzies. A slight descent, and after traversing for about a mile further a comparative plain, you arrive at Hazra, a post similar to that erected at Jaggi thannah. The encamping ground here is good; heights all round to be held. Water from springs, the sources of the Surkhel; no provisions; and except at certain times in summer but little forage procurable; the horses of the country are fed on "teiktra" or wormwood. The elevation of this encamping ground is about 13,458 feet above the level of the sea, and the road is here generally blocked with snow from December to April.

Eighteenth stage. To Dobandi, eight miles.—From camp the road, as far as

Total distance from Kohat to Dobandi, 181 miles.

the summit of the Shutur Gardan pass, has a gradual ascent along a narrow gorge commanded from peaks all around for about 2 miles. The descent of this pass towards Logar is exceedingly steep, with sharp zigzags and very long; Artillery (I believe 6 pounders) has been taken over this pass by Sirdar Muhammad Azim Khan, but he carried the guns on the stout double-humped Bokhara capels; for wheeled carriage it is at present impracticable, and it would take a vast expenditure of money and labour to make it passable. The rugged nature of the mountains overhanging both sides of this pass with huge masses of naked limestone rock, cropping out in every direction, offer cover to an enemy from which it would be difficult to dislodge him without great loss; and it would be difficult to withdraw covering parties after the

descent of the pass had been accomplished: in fact, supposing opposition to be offered here, it would be difficult to conceive a worse pass for the passage of an army; and it would be useless to attempt it, except as a diversion, with a brigade of the best light troops, with mountain train batteries and field howitzers on elephants; but for these animals even, the procuring of forage would be no easy matter. From the Fort of the Kothal to Akhun killa (a small Ghilzi village) the road is along the bed of a small stream never more than 100 yards broad with huge cliffs towering up several hundred feet on each side; immediately before arriving at, and after passing this village, the gorge narrows to 30 feet; from this point for about 3 miles, the ravine continues very steep until joined by a stream coming down from a northern direction; on the tongue of land between these streams there is room for a camp. On the high karewah lands opposite the village are the remains of a large thannah, now partially ruined. Here forage, fuel, and provisions are not procurable without the greatest difficulty.

Nineteenth stage. To Khushi, nine miles.—The road for the first 2 miles, as far as the small Ghilzi village of Babbar, proceeds along the bed of the same stream as that hitherto followed from the foot of the Shutur Gardan Pass; but here the water goes on through a narrow gorge, and takes a sudden precipitous fall down a cliff; while the road leaving its bed, goes up to the right over a small, though rather steep, hill, with a few hundred feet elevation known as the Shinkai Kothal, on the crest of which is a tower or "Burj" at present held by about 20 Ghilzis who protect this portion of the road from the attacks of small parties of marauding Mangals, who, coming over the hills from Zurmat used to render it dangerous for travellers. Arrived on the higher karewah lands (or elevated plateaus) of Logar, the road continues gradually descending, and running parallel to the high bank of the same ravine down which we had come from the Shutur Gardan; its bed having now widened to some 600 feet with banks 300 feet deep. The whole country around presents the most barren, dreary aspect it is possible to conceive, excepting the bed of the ravine itself, which smiles with green fields and orchards, and gradually widens to $\frac{3}{4}$ of a mile at the large village of Khushi, which contains about 300 houses in numerous walled enclosures, or forts. Here is good encamping ground, plenty of water and provisions, but grazing for camels scarce.

From Khushi to Cabul is 4 marches, viz.

Zirgun Shahr, twelve miles. Safed Sang, twelve miles. Char Asseah, ten miles.—All large villages situated in the open and extensive valley of Logar:—

And to Cabul, ten miles.—N. B. The measured distance by the Kybar route from Peshawar to Cabul is 192 miles.

From Khushī to Ghazni.

Twentieth stage. To Hissarak, ten miles.—Road over a most uninteresting

Total distance from Kohat to Hissarak, 200 miles.

country along the bed of the Khushī ravine, all the way to its junction with the Logar stream.

Oh both sides is an extensive sandy sterile tract of country affording meagre grazing for flocks of sheep, to within 2 miles of the river bank where rich cultivation commences, and is carried as far as irrigation from the stream can be taken to it. The district of Logar has at first sight a striking appearance to a stranger, for the eye searches in vain for villages or houses of any sort. But the green strip of cultivation following the windings of the stream is interrupted every here and there by a succession of strong mud forts, admirably built and flanking each other; with bastions at the angles, connected by curtains 30 feet high, which enclose the habitations of the peasantry. As the population is closely packed, every inch of available land is cultivated, and the edges of the water-courses are thickly planted with rows and groves of willow and poplar, which afford almost the only timber to be met with here; the trees are kept carefully trimmed, and shooting up straight, are fit to cut after 12 or 14 years. There is a cross road from Hissarak to Kurram, striking off in a south-easterly direction, passing through the large "Kassilbashi" village of Altinmur, crossing the water-shed line of the Logar and Kurram rivers into the Zarmat valley, and thence through the Marjal village of Kasin, two coss above the junction of the Haryab with the Kurram stream; but this route is reported difficult and little frequented owing to the predatory habits of the tribes through whose country it passes.

Twenty-first stage. To Habib killa, nine miles.—About a mile from the

Total distance to Habib killa, 209 miles.

last ground cross the Logar stream, fordable almost every where, but over which there is here a bridge, the piers of which are constructed of a frame work of wood firmly mortised together, filled in with large stones and connected logs of wood fixed across the top to support the road way. The road is narrow, and winds about the cultivation, it is seldom broader than to admit of two horsemen going abreast, and passes through several villages among which are the strong walled villages of Sainda and Bankibarak; good encamping ground is found at Habib killa on the edge of the cultivated lands; water from a cut from the Logar river; provisions abundant; fuel scarce and forage for camels equally so. In Logar the population is extremely mixed, consisting of Tagaks, Ghilzies, Kassilbashis, Momands, Barakies and Wardaks.

Twenty-second stage. To Amir Killa, nine miles.—Through a country very similar to that traversed in yesterday's march, but with fewer walled enclosures, and the valley gradually narrowing until at the halting place it is little over 600 yards wide; about 4 miles from Habib killa, a cross road strikes off to the left through the village of Chillozan and over the Sirgawan kothal, which is difficult, but practicable for a horseman, and by which Ghazni can be reached (by a sowar) in one day. Amir killa consists of 3 forts, which completely cross the valley; one of these is built in the form of an octagonal bastion loopholed for musketry: if occupied, and the enemy at the same time holding the hills which run down from each side, it would be a very strong and defensible position. There is no ground here, or any where else within the next three miles, extensive enough for the encampment of any number of men: provisions might be collected from the villages as well as fodder in the shape of "bhusa;" grazing for camels and fuel very scarce; water from the Logar stream.

Twenty-third stage. To Hydarkhel thirteen miles.—The first portion of this march is along a very narrow valley, and the road commanded all the way by spurs running down on each side: at the 2nd mile from camp, pass the large fortified village of Tangi Wardak consisting of 3 forts built on the left bank of the Logar stream, all with high well-built "pakká" (mud and stone) walls, loopholed for musketry and in echelon flanking each other; at the 4th mile is the small village of Doabhe at the junction of and between the Shiniz and Logar streams. The road here leaves the valley watered by the latter, and turning up the bed of the Shiniz strikes across and joins the great highway between Cabul and Ghazni at about 6 miles from Amir killa, and proceeding along it through the cluster of villages called Syad-abad arrives at the large village of Hydarkhel, from which point the route is described in the Quarter Master General's route by Major Hough, &c. &c. &c. and consists of the following stages.

To Haft Asyah eleven miles.

Total distance to Haft Asyah
212 miles.

To Shash Gaw, eight and three quarter miles.

Total distance to Shash Gaw,
250 1/4 miles.

To Ghazni, thirteen and half miles.

Total distance to Ghazni, 264 1/4
miles.

APPENDIX B.

Some account of the Tribes through whose country the Pairar route from Kohat to Cabul passes, after leaving the British Border.

THE country inhabited by these wild tribes may be described as bounded on the North, by Khost; on the East, by that portion of the Kohat District extending from Bahadur Khel to Dillan in the Khattak hills and Thall on the Kurram; on the south, by Diar and the British Frontier at Tak; and on the west, by an imaginary line drawn about 20 miles east of and parallel to the Guleri Pass. But it is not to be supposed that the Waziris are entirely confined to these limits, for they often attack Kaffilabs proceeding by the Guleri route, and feed their flocks in Morwanzai. They themselves consider their head quarters to be, during the winter months, in Feraat-ullah, and in summer on the slopes of the Turghar mountains which seem to be the range connecting the Takht-i-Sulaiman mountains with the Safed koh, at the head of the Kurram.

2. The Waziris describe themselves as descended from one Wazir, who, when in difficulties, took refuge in the natural fastnesses of Feraat-ullah. He begat a son Khidu, who in turn had a son Massu, from whom are sprung all the different branches of Waziri tribes.

3. The portion of tribe located in this direction is called the Darwazh Khel Waziris. It divided into Amazais and Atmanzaies, which are again subdivided into the following clans, of which the approximate strength in fighting men is

AMAZAIS.											
Taji Khel, ...	...	...	...	...	...	...	...	...	...	...	1,000
Khagal Khel, ...	...	...	...	...	...	...	...	...	...	...	1,000
Gangi Khel, ...	...	...	...	...	...	...	...	...	...	...	400
Sirki Khel, ...	...	...	...	...	...	...	...	...	...	...	500
Spirki Khel, ...	...	...	...	...	...	...	...	...	...	...	2,000
Pyndah Khel, ...	...	...	...	...	...	...	...	...	...	...	1,000
Zalli Khel, ...	...	...	...	...	...	...	...	...	...	...	2,000
Anrniszan, ...	...	...	...	...	...	...	...	...	...	...	2,000
Badin Khel, ...	...	...	...	...	...	...	...	...	...	...	500
Shadeaki, ...	...	...	...	...	...	...	...	...	...	...	200
Total ...											10,600

ATMANZAI.

Cabul Khel,	...	...	...	...	...	...	...	...	...	...	2,000
Turi Khel,	...	...	...	...	...	...	...	...	...	...	4,000
Wargharwali Khel,	...	...	...	...	...	...	...	...	...	...	3,000
Mallikshahi,	...	...	...	...	...	...	...	...	...	...	1,000
Muhammad Khel,	...	...	...	...	...	...	...	...	...	...	2,000
Maddar Khel,	...	...	...	...	...	...	...	...	...	...	1,000

Total 13,000

Grand Total, ... 23,600

All these clans are again subdivided into numerous smaller khels, but all are quite distinct from the other great division known as the Maiswud Waziris, whose lands border on the Bannu and Tank frontier.

The Cabul Khel and Mallikshahi factions have their winter grazing grounds on the lands of Billand Khel and Thall. The first is divided into Miami 700, Sifalli 800, and Pipalli 500.

These Waziris all belong to the Samil faction of politics so well known on this frontier, and have a blood-feud of long standing with the Turi tribes; they are a wild wandering race, living in black tents called in their language "Ghiḡalis;" and their principal wealth is invested in herds of camels, sheep, and goats; they possess a very fine breed of horses, which are exceedingly hardy and active, though small, when compared with the general run of our cavalry horses, and often impetuous and vicious animals. These are difficult to procure in any numbers as the demand for them is great and they are numerically scarce: it is said they have Arab blood in them which was introduced from Nadir Shah's stables; one story is that, on that conqueror's return from the plundering of Delhi, he presented the tribe with a number of Arabs for the services which the tribe had rendered him, while another, and to my mind, more correct, version is, that the tribe stole a number of valuable Arabs out of Nadir Shah's stables while his army was returning through the Guleri pass.

In religion, the Waziris belong to the Sunni sect of Muhammadans and, although of Affghan descent, have many customs peculiar to themselves. For instance, among Affghans it is customary to murder both parties in case of adultery, whereas the Waziris kill the woman but only cut off the nose of the man. It is a most remarkable fact that internal clan-feuds are almost unknown among these tribes, but on the contrary they are said to be so united, that if an enemy contrives to plunder the cattle and goods of one portion of a clan, it is not uncommon for the remainder to unite and make good the loss.

FROM the village of Bhugzai in Ballyamin, on the high road from Thall to Kurram, a valley runs off in a westerly direction along which is the best road into Khost, as only one small ascent or Kothal has to be crossed and footmen can traverse the distance in a few hours.

The inhabitants of upper Khost are called Khostwails by their neighbours, while the lower portion of that valley is occupied by Waziris, with whom the former are on perfectly good terms and make common cause against their Tori neighbours.

This valley of Khost is said to be nowhere so broad as that of Kurram; it has, however, a greater breadth of cultivation, but the most of it is unirrigated "lallam;" the soil is very fertile where irrigated from the three streams which come down in a south-easterly direction; the most northerly from Shabarras, the middle one from the borders of Zurmat, while the most southerly, called the Khetu, drains from the Jaddran country; all three uniting form one stream, which falls into the Kurram river at a place called Zinnuni, 8 coss below Billand Khel.

Khost is said to be about 40 miles long, bounded on the north and east by Zurmat and Kurram; to the south by three tribes of Waziris, the Gharbaz Maddar Khel and Mahanad, while the Jaddran country shuts it in on the west. It contains no very large villages, but a vast number of small ones; the largest, and which may be called the capital of the valley, is Sher Killa. The total number of inhabitants of the valley, which is part of Sindar Muhar and Azim Khan's Jagir, is estimated at 12,000, paying a revenue of about the same number of rupees yearly, collected every two or three years by a strong force sent for the purpose, and which eats up all that comes within its reach.

THE country of the Zymukht Affghans may be described as a tract about 25 miles long, lying between two ranges of Zymukht Affghans. mountains which are connected by a water-shed line, having three slopes each with its distinct line of drainage. The first forms the Schalli stream, and has on its banks the villages of Torawari, Dambakki Yastai, Zowar, Spekcyt, and Tanail; the second forms the Sangroba fivulet, near the sources of which are the two largest villages in the district, Manattu and Chinarik, besides Tannah, Sangrobah, Adhmaylah and Duraghah, sprinkled along its banks; while the third slope contains the villages of Gawakhi Lurahmela and Dokragah (the two last belonging to Arakzai tribes) on the deep ravines which fall into the Kurram river in Makhezai.

The Zymukht Affghans can, at their utmost need, only muster some 3,000 families; but have always been supported by their Arakzai neighbours in any struggle with other tribes.*

Their country is generally covered with jungle, and cultivation is only to be seen in the immediate vicinity of villages, owing chiefly to the number of internal blood feuds in this clan which preclude the possibility of agricultural operations being carried on at any distance from support. Travellers save a day's march by taking the route through this country in going from Kohat to Kurram, but they have to pay heavily for a safe conduct through, (called Badragga). The Zymukhts are physically, a fine looking, powerful race, forming in this respect a striking contrast to their Turi neighbours. They are on the Saml side of politics, and are said to be the descendants of a tribe of Tur Tarins who immigrated from their own country and colonized this nook.

THE general aspect of the district of Kurram is picturesque and attractive in the extreme to an European stranger fresh from the plains of India: a clear and rapid river

Kurram and the Turies. which has its sources in the pine clad slopes of the Safed Koh mountains, which shut in this valley on the west and north, rushes in a winding rocky bed down the centre of a deep fillet of rich cultivation sprinkled with villages, each having its clumps of magnificent plane trees, while the distance is every where closed by the ever-varying aspect of the noble mountains just mentioned, which tower over the valley in its whole length.

In the centre of this district and about 25 miles from the Paiwar Kothal, stands the fort of Kurram, the residence of the local governor; it is a square mud enclosure, with faces about 100 yards long having "burjes" or round towers at the angles and in the centre of each face.

There is but one gateway, towards the west; around the interior of the walls are built quarters for the garrison and a bazar, while a second square with faces parallel to those of the exterior work, forms a citadel containing the magazines and quarters of the commandant; a covered way, and ditch which can be made wet or dry at pleasure, runs all round the works; the latter is crossed by a draw-bridge consisting of a strong platform on small wheels, running on two powerful beams thrown across the ditch; the thickness of the walls is not such as to resist artillery, although ample to present an in-

* The Zymukht are divided into the two factions of Mamuzi and Khwaddad Khel which are subdivided and have their present head men as follows.

Mamuzi.

Head Men.

Wattizai, C. Khali,
Manattu, Shal Nawaz.
Mewdan, Mir Shah.
Daugi, Abbas.

Khwaddad Khel.

Head Men.

Khaddu Khel, Pahlwan.
Babuko Khel, Sharif Khan.
Assau Khel, Mullah Khan.
Tappi, Miliimast.

surmountable obstacle to any ordinary irregular Afghan force. The present garrison consists of two companies of regular infantry, five mountain-train guns with their artillery men, some jazailehs and irregular sowars.

The district is part of Sirdar Muhammad Azim Khan's Jagir, and yields about 60,000 Rupees per annum; of which, some 12,000 Rupees are collected as transit duty on kaffillahs, and the remainder is land revenue. The Sirdar seldom visits the country himself, but governs it through a Deputy or "Naib." Collections can only be made by a considerable force, which is usually sent over from Cabul, and when it does arrive, sweeps the whole country clean before it. The soil produces both the rabbi and kharif crops; the chief product being rice, which is cultivated in sufficient quantities to admit of extensive exportation to Cabul and neighbouring countries. Wheat, barley, Indian-corn and a little cotton are also grown.

All the irrigated lands are close along the banks of the river, and whenever extraordinary floods sweep away any portion of these fields it is a common practice to plant rows of willows as thickly as they will stand and to keep them cut down to two or three feet in height, for some years: these, spreading, form a very complete barrier, which in ordinary floods catches and retains a rich deposit of alluvial soil; as soon as it is dry, a crop is sown on it, while each succeeding flood only adds to the depth of the deposit; the cultivator loses but one crop, and, in a very few years, regains a fine field supported on a living willow wall.

Between this cultivated tract along the bank of the river, on the edge of which most of the villages are placed, and the bottom of the lowest slopes of the Safed Koh (called by the natives Ti sin Ghar) mountains, lies an unculturable tract varying from two to ten miles in breadth and sloping down towards the cultivation where it terminates in an abrupt bank having a command of from 20 to 60 feet above the irrigation. It is barren and strong, and intersected by numerous deep ravines, down which flows the drainage from the adjacent mountain; at the head of these where they leave the hills are to be found some of the largest villages such as Shallozan, Ziran and Kirman, built in narrow gorges and famous for the luxuriant orchards of fruit trees, as well as the silk grown by the inhabitants.

The large village of Paiwar, 7 miles from the Kothal, after which it is called, is built in a similar position, and strange to say contains almost as many Hindus as Muhammadans, engaged in a thriving retail trade of goods imported from Cabul and the Panjab. Large piles of stones in the bed of a torrent now dry, mark the spots where these Hindus have from time to time burnt their dead.

In former days when the Affghans ruled supreme from the Indus westward, this tract was divided generally into two divisions known as Bangash-i-bala and Bangash-i-nizal.

Former divisions of the country.

i-paiar. The latter included all the present Kohat district, and extended to Thall; and the former all that country now called Kurram, which was again subdivided into the districts of Ballyamin, extending from Sirakhrour to Hazir Pir's Ziarat; Makhizai, from Hazir Pir's Ziarat to Suddah; Darra-i Chamkani from the stream that comes down from the Paiwar village which falls into the Kurram river a little above the village of Eraknuah, and upwards until the country divides into narrow glens; while the remaining portion was known as Kurram khas.

From Kirman, a long "darrah" or glen runs up for 15 miles, between two gold spurs, parallel to the general run of the Safed Koh range, and is inhabited by an independant tribe called Paras who have numerous small villages scattered along the glen, which is very narrow.

The shrine of Fakh-i-alam, the father of Nadir Shah, in Kirman, is considered very sacred by the Turi tribe, who are all of the Shiah sect of Muhammadays. Little is known of the origin of these people, they and their neighbours the Jagis are supposed to be the descendants of two Mogal brothers, Tur and Jagi, and are not considered Pathans, between them and whom there is a marked difference in physical appearance, dress and many customs. They are generally short, compact, though rather sickly looking men, with either a skulking or cunning look about them; they wear earrings, and dress in a sort of loose frock coming down to the knees, either of a dark blue colour interspersed with patches of white, or a white garment patched with blue: a common blue or white turban and "Kamarband," and breeches loose above, but fitting tight from the knee down to the ankle, being shod with sandals. The Turis are armed in much the same way as Affghans, and are supposed to be able to muster some 3,000 footmen and 500 horse. The latter mounted on sorry looking jades, small but very wiry animals, are adepts at border forays, and have a great local reputation. The footmen are thought little of, though a considerable number are to be found in the regiments of Sirdar Muhammad Azim Khan. The Turis are divided into the 4 factions of Dupenzai, Sargalli, Gundekhel and Allyzai.

This tribe have a peculiar custom of firing numerous shots with matchlocks over the head of a newly born male child, as an introduction to the ordinary scenes of this life, and to accustom him to the sound, so that he may not shrink from the fire of his enemies in after life.

THE Kothal of Paiwar and four small villages in the vicinity are held by a portion of the Mangal tribes, of whom but little is known; they have a tower on the kothal where they levy a tax on all travellers frequenting this route, robbing the unprotected, and skulking from the strong; acting as guides and exacting safe-conduct money

(Badarga) from Turis proceeding to Logar or Cabul. These Mangals are a considerable tribe, said to possess 250 forts and 500 black tents, scattered over Zurmat in which they hold conjointly with the Sahnan Khel, Ghilzies, and can muster about 8,000 men. They are divided into

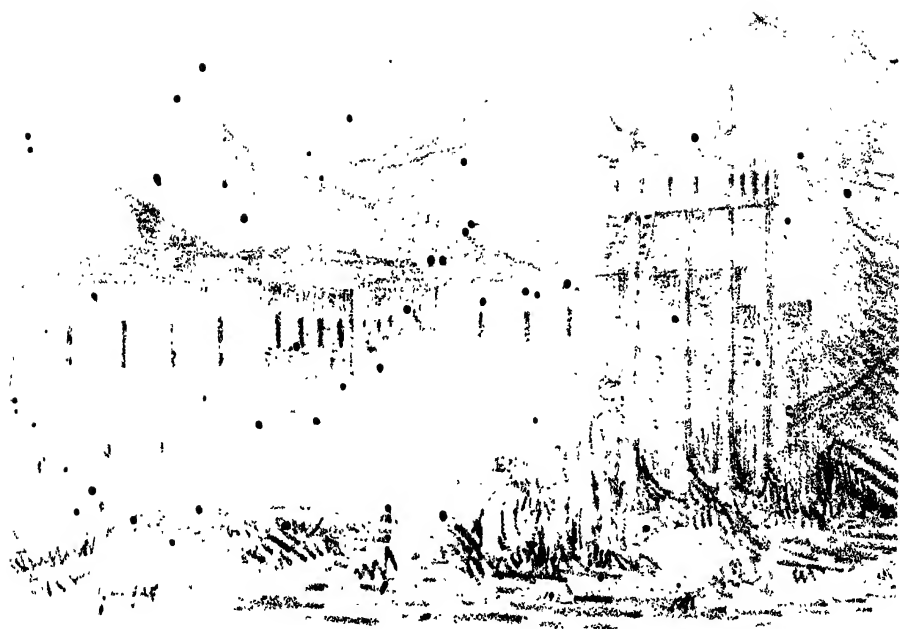
The first three are found in the different glens, while in the Chamkammi darrah which is entirely held by Mangals are now to be found the hostile factions of Murghai and Kamal khel (better known as the Madda khel), Kammazai, Bubu khel, Darman khel, Sulaiman khel, Baghlnai and Hissarak.

five smaller clans, the (Miral Khel, Khajuri, Zaub, Murghai, and Kamal khel); of these the Miral Khel are the most powerful, and the headmen of this division are the chiefs of the whole tribe. The Khajuris are almost all robbers, living at the expense of the world in general, and their neighbours in particular. The Mangals of Zurmat were independent till about 10 years ago, when Sirdar Muhammad Amin Khan reduced them to submission to the Cabul authorities, and their country now forms part of the Jagir of Sirdar Muhammad Azim Khan governor of Kurram.

In April 1858, Sirdar Muhammad Azim Khan, for the first time for 20 years, collected the revenue of Chamkummi. He was strongly opposed and lost a number of men in doing so. It seems they paid their revenue shortly after the arrival of the troops with little demur; but being driven to desperation by the acts of the Affghan soldiery, it was only in desperation that they fought for the honor of their children.

AFTER crossing the Paiwar Kothal from Kurram, the traveller finds himself in an elevated valley down one side of which flows the Keriah rivulet in a deep bed; (being the drainage of this portion of the Safed koh;) the banks are very high and along the right are situated most of the villages; below Allykhel about 13 miles from the Paiwar Kothal it meets a broad mountain torrent coming down from Hazar-darakht, and the two combined flow on under the name of Haryab; all this tract is the home of the Jaji tribes. They are estimated at from 7 to 800 families, and divided into numerous smaller sections; there are 8 divisions called wans, as follows. 1st Lehwani, 2nd Addakhel, which contains the Khwajakhel and is the chief, 3rd Petla which is coupled with the Allisemgeh, 4th Ahmadkhel who combine with the Byankhel, 5th Allykhel, 6th Jhamukhel, 7th Hussainkhel and 8th Keriah Ahmedkhel.

The Jajis are greatly weakened as a tribe by internal feuds, and most of their villages divided accordingly into numerous separate parts to suit these factions, while rival towers shoot up side by side in every direction affording a running commentary on the state of society. Some of these towers are of a novel construction, being nothing more than a platform on poles about 18 or 20 feet high, with a loopholed mud parapet of about 3 feet, reached by a ladder, thus



All the villages are well built, and walled, and each quarter is a small fort in itself, and the walls loopholed in every possible direction. The houses are mostly two storied : in the upper live the family, while the ground floor is allotted to the cattle and sheep. The climate of Haryab is exceedingly cold in winter, but delightful during the summer months, as the valley has an elevation of 7,000 feet above the sea level. The people seem a prolific race, if one may judge from the number of children to be seen about every village ; but they have barely culturable land sufficient to produce subsistence for them ; many men of this tribe are to be found doing work as day labourers along the British frontier stations during the winter months. The village of Rokion is famous for the honey produced there ; each house is said to have, at least, eight or ten hives in it, and the bees are of a larger variety than those usually seen domesticated in the East. The greater part of their produce is exported.

BORDERING on the Jajis and holding the Surkkai and Shutur-gardan passes are the Sulaiman-khel section of the Ghilzi tribes, Ghilzies, and as this is but a fraction of that great clan, the strongest in Affghanistan, it may be as well to give a general sketch of the whole here. In A. D. 1712, these 'Ghilzies under their chief Mir Vis were supreme in Affghanistan, and ruled the country from the Khybar pass, on the east, to the province of Kirman in Persia westward; but they were overthrown by Nadir Shah in 1737. In 1802, they were again disastrously routed out by the Duranies at the battle of Sajawan, and lastly on the 11th of May in the same year their power was completely crushed by Wazir Fateh Khan at Guljain where their chief Abdul-rahman Khan Utak with his two sons, and Shah-ud-din Khan his prime minister were taken prisoners and blown away from guns; a pile of Ghilzi skulls still marks the field of battle, and affords some idea of the terrible slaughter of that day.

The Ghilzies were originally a pastoral race, and many sections of the tribe still retain their nomadic habits, for as surely as the "Gulbahar and Siabhar" (spring and autumn) come round, they will be found packing up their worldly goods and chattels, and moving off to more congenial climes; on these occasions the sheep are sent on a month before, and followed at intervals by the cattle and camels; the women, children, and heavy baggage being carried on the latter. The grazing grounds of these tribes both in the hills and plain are apportioned off, and as well known even in the wildest country, as the gardens and fields of more civilized races; and as a Ghilzi is always buried close to the encampment in which they may happen to die, it becomes a point of honor among these tribes never to give up an inch of ground which the clan has once occupied, as it may be the last resting place of some of their ancestors; and it is easy to imagine that this feeling alone leads to frequent and bloody feuds.

In the days of Ghilzi supremacy the Sakzai section of the Utak clan, of which Mir Alam Khan is the present head, was considered the "Badshah khel," or that portion from which their hereditary chiefs were chosen; but after the Duranies came to power, the Ghilzies found themselves too much scattered to depend solely on one head, and the Zabar-khel faction of the Sulaiman khel was selected as the head of the eastern branch, while the remainder continued under Mir Alam Khan. But since the death of Musah Mehtar (who left a brother Khaniyar, the present chief of Zormat) no one has been allowed by the Amir of Cabul to assume the chiefship of even all the eastern Ghilzies.

The Ghilzies are acknowledged by the Affghans to be the hardiest and bravest of their race, and our own experience in Affghanistan confirms this opinion.

On the occasion of a portion of the tribe attacking Colonel Wymer's force in May, 1841, that officer paid a tribute of praise to the cool and deliberate manner in which they advanced in the teeth of his artillery; but perhaps their bravery was still more conspicuous, in May, 1840, when they attacked Captain William Anderson's detachment of 1200 regular troops with guns. As recorded by Major Hough, "2500 Ghilzies were, on this occasion, defeated near Tazi. Though exposed to a well-directed and destructive fire of "shrapnel and grape, the Ghilzies came down twice in a body of 200, riding "up to the centre of Lieutenant Spence's company, and died on the men's "bayonets. They had 200 killed, and 40 or 50 were cut up by the cavalry "afterwards." (Hough, page 381.)

These tribes have two principal divisions, Ibrahim and Turan, which are again split up into the following clans or "khels."

Ibrahim contains 13, viz: ..

1st. Zabar-khel (Khan-khel) of which the notorious Aziz Khan is the present chief. His sister is married to the Amir of Cabul by whom she has one son, Sirdar Muhammad Yusuf Khan. The main strength of this section is located in Laghman, and migrate to the mountains above Hissarak on the northern slopes of the Safa koh.

2nd. Ahmadzai, of which Dowlat Khan is chief; he has three sons, Babojan, Badshah Khan, and Maiz-ullah Khan, whose sister is married to Sirdar Muhammad Usman Khan. The Ahmadzaies are the portion of the clan who hold the Shutur-gardan kothal, and that tract through which the Paiwar route to Cabul passes, and inhabit during summer the mountains of Surkhel and Safedkoh, while in winter they will be found in Kurram and Mizzin. Dowlat Khan is one of the heads of the Sulaiman Khels of which Khaniyar Khan (Zabar Khel) of Zurmat is another, and Muhammad Shah Khan, (whose name figures conspicuously as one of our bitterest enemies in the last Afghan war, but who is now under surveillance at Cabul), is the third. The latter has also some considerable influence among the Kohistanis of Najraw, and was chief of the Babikarkhel faction of the Sulaimankhel Ghilzies, which includes Sheripai and Sak. These are again subdivided into Uriakhel, Utkhel (of which Sher Muhammad Khan is head) Utarankhel, Kharuti, Miralikhel, Edukhel and the Umarkhel; these generally occupy the lands about Gandamak, Tazin and Jalalabad, and are chiefly engaged in pastoral pursuits, with the exception of the Utkhel, and a few fellow spirits from among the others, who are notorious throughout Afghanistan as a pack of plundering villains, adepts at cattle lifting and burglary, and the terror of the inhabitants of Cabul; many of the most daring robberies committed in the former days of Peshawar were known to have been the handiwork of these miscreants, who like their fellow

craftsmen the Zakkakhel Affridies do not consider a child properly baptised unless he has been passed backwards and forwards through a hole in a wall, with an exhortation to become an expert thief, at the same time that he receives his name. I may here relate an incident particularly characteristic of the reckless spirit of these people. One Allamur, a noted thief, of the Ut-mankhel tribe, had cut a hole in the wall and worked his way into a house in the city of Cabul, and having extracted a quantity of goods, which he passed out to his accomplices in waiting, was himself in the act of returning when the owner of the house seized him by both his legs; Allamur in this predicament, half in, and half out of the hole, finding no hope of escape, gave instructions to his companions (who were doing their best to drag him out) to cut off his head and go off with it, to prevent his person from being identified! his accomplices without hesitation carried out his instructions to the letter.

3rd. Umarchel, of which Naib Gholam-Rasul is chief, and who occupy Maidan and the country drained by the Surkhrud.

4th. Adramzai, who are all shepherds herding their flocks in Gumeran, Safed sang and the lower portion of the Logar valley.

5th. Chalozai, holding the Sajawan hills between Logar and Ghazni, with Ibrahim Khan as their chief.

6th. Chinzai occupying Bini Badam, with grazing grounds in Maidan and on the eastern slopes of the Pagman hills.

7th. Shahmomalzai,	} These tribes wander about the districts of Ghazni, Dubba and Maidan.
8th. Kyzarkhel,	
9th. Khwazak.	

10th. Stanizai. This section is entirely agricultural, living in Logar and Maidan, and are famed as good farmers, and the most expert hands in the country at excavating karezans. This portion of the Ghilzies alone, is again split up into 21 subdivisions.

11th. Alikhel, another agricultural division located about Mukar.

12th. Andar is a powerful division, but without an acknowledged chief; they are both agricultural and pastoral in habits, and occupy the Shelgarh between Ghazni and Zurma, and watered by a stream, the drainage of the western slopes of the Zurmat mountains, which flows into the Bandi Muham-madi or Ghazni river.

13th. Tannaki, holding the country west of Ghazni between the Abis-ladah Lake and the mountains of Nur; and paying one lakh of rupees annually to the rules of Ghazni. They are known as the most respectable and well disposed of their race.

In the Turan are 3 divisions, viz.:

1st. Utak, (owning Muhammad Alam Khan as chief, with his head-quarters at Chowri three marches south-east of Khilat-i-Ghilzi;) is again divided into Sakzai, Tunzai, Sautkhel and Shagri, and occupies all the country of Khilat-i-Ghilzi and southward until it meets the independent Kokar and Tarin tribes. The Utak and Tokhai combined are said to muster about 60,000 souls, having the Sakzai as their Badshahkhel.

2nd. Tokhai. This large faction includes the Shah-alam-khel. Shah-ud-din-khel, Kalu-khel, Miranzai, Julalzai, Bakarzai, Pirakhale, Likak and Amukhan sections; and is almost entirely pastoral, possessing but few houses, and living in encampments of black tents along the banks of the Tarnak, Nawi, Margha, and Arghasan streams, as well as on the slopes of the mountains draining into the Ab-istada.

3rd. Hotaki. This branch is more scattered than others, and is found about Kandahar and Cabul, as well as Tazin and Jagdalak; Azad Khan Sherpai being the chief of the latter, while the section at Kandahar look to Sadu Khan of their own section as a chief.

Besides the above regular clansmen, there are several mixed families of Ghilzies settled in the districts of Herat, Sabzawar and Browkah, who are supposed to be the descendants of those families who were transported from Kandahar by Nadir Shah to make room for his Persian followers; these are roughly calculated at 18,000 houses, and in case of emergency look to Abdul Ghafar Khan, residing in the Herat district, as their head.

In a wandering tribe like the Ghilzies, scattered over so great a surface of country, it is of course next to impossible to give even an approximate estimate of their real numbers; but the average of several accounts given us in different localities, make the two great divisions nearly equal, and about 100,000 souls each, from which perhaps 30,000 good fighting men might be taken as the total defensive strength of the Ghilzies; but as they can never be united owing to the endless feuds in which all Affghan families are engaged, more than 3 or 4,000 men could not be got together for offensive operations out of their own country.

During the Persian invasion of Herat in 1838, many of the Turan chiefs were found to be in correspondence with the enemy for the purpose of overthrowing Barakzai supremacy; but on the British troops entering Affghanistan, and during their occupation of the country, these Ghilzies generally displayed a rooted hatred to foreigners, and great fidelity to the Amir Dost Muhammad Khan.



APPENDIX C.

Sketch of Affghan tribes bordering and occupying the head of Bolan Pass, from information collected at Kandahar.

The Achakzaies, Kahars and Tarins are all Affghan tribes, (though the two latter are only partially subject to the rule of the Amir), and, from their position, command considerable influence over the country through which the Bolan route passes, and the following sketch of them may prove useful.

ACHAKZAIES.

A great portion of the northern slopes of that range of mountains, the highest summits of which do not rise to an elevation of more than 8 or 9000 feet above the level of the sea, and which, running in a north-east direction, forms the water-shed line between the waters of the Ab-istadah Lake and the Dori and other tributaries of the Urahandab, the Gomal, Zaub and Lora streams, is inhabited by the Achakzaies, a branch of the Barakzai faction of the great Zirak Dorani division of Affghans.

The Achakzaies are entirely nomadic in their habits and their Gizdis or small black tents are their homes, which during the winter months are found sprinkled about the foot of the Kojak and Ghwaga hills, and over the sandy tracts below Rozhani and Takhtapur.

About "Nauroz" (21st March) they move up and graze their large herds of camels, &c. in the Khojak and Mandrak darrabs, remaining three or four weeks, and move gradually upwards with the melting snows, reaching the higher altitudes of the Toba mountains shortly after the appearance of spring, when they scatter over the face of the country each to his own allotted locality; a sufficient number of the tribe having been left below to collect and secure the spring harvest. They thus contrive to obtain two crops yearly; one from the plains and the other on the mountains.

The Toba range is described by them as blest with the most salubrious of climates: water from springs is abundant everywhere and the Tashrubat stream, which irrigate the Kakaro country has its sources near Toba. In the summer month cattle are said to thrive wonderfully on a sort of flowering grass called by the people "Kamalla," but to take an Affghan's account of his own home and tribe as entirely correct would be to describe the former as a paradise, and the latter as all angels, with a frequent dash of the devil

about them : so perhaps, the following remarks by Doctor Kennedy who accompanied the Bombay column when they traversed a portion of this tract in 1839, may give us a more correct idea of it. He says: " A more rugged or a more desolate region can hardly be imagined than the district through which we toiled our painful way betwixt the 12th and 26th October : range after range of the rudest mountains, were to be ascended and descended ; and the only road was the pebbly or rocky bed of some mountain torrent traced up to its source and a similar descent on the opposite side. Toba is a pitiful hamlet of not a hundred houses ; here we saw fine old trees of the yew kind covered with small purple berries ; the leaf and berry had a strong taste of juniper, their trunks were venerable knotted timber, and the spread of the branches broad and leafy. In the clefts of the hills along the water-courses we saw abundant thickets of wild roses covered with red tips ; suthem wood and hedgehog plant covered the hills wherever there was a stratum of soil to nourish the plant."

The above account was written at a season when the Achakzaies had removed to the lower lands, and " the small collection of huts at Toba is no criterion of a population who live entirely in tents." The trees alluded to in the above extract are I believe not yew, but a species of sloe or black thorn and the fruit when dried is called " Khinjak" by the natives and is supposed by Affghan Hakim to be very efficacious in kidney diseases.

It was to the sanitarium of Toba that Ahmad Shah Abdali, the founder of the Durani dynasty resorted in 1773, to escape the summer heat of Kandahar, and there died.

The Achakzaies state that they can muster 14,800 families and divided into the two great factions of Bahadurzai and Gujaazu, which is again respectively subdivided as follows

Divisions.	Present chiefs.	Inhabit.	Tents.
Ghabbezai,	Muddat Khan,	Rez,	500
Kakuzai,	Samaud Khan,	Arambeh,	5000
Shahmuzzai,	Shahuddin Khan,	Rez,	1000
Famzai,	Mullah Hasan,	Iscaufan,	500
Bakkarzai,	Muddat Khan,	Peisbin,	200
Ishdanizai,	Muddat Khan,	Ditta,	200
Kakozai,	Dost Mullaammad Khan,	Takhtapur.	300
	Families or	Tents.	7,700

N. B. The Rez mentioned in the above table is the hilly and sandy desert tract between the Dori and Lora streams, and country east of the latter, north of the Khojak range.

The Gajanzaies muster 7100 tents, as follows..

Divisions.	Present chiefs.	Inhab.	Tents
Ahmadzai,	Muhammad and Mirofzal Khan.	Dad,	1000
Ashezai,	Faiztallab Khan,	Khojak Mandak,	500
Burhanzai,	Faiztallab Khan, 2nd	Pishin,	200
Shanmakzai,	Akhbar Khan,	Khojak,	200
Mallizai,	Muhammad Amin Khan,	Rez,	200
Kamilzai,	Ditto,	Rez,	200
Addazai,	Sayad Muhammad Khan,	Ditto,	300
Adrakzai,	Purdil and Kabir Khans,	N. Slopes Khojak,	300
Har dozai,	Dadan Khan,	Joi Barkhodar,	300
Mallukzai,	Mullah Misar, Okkhan,	Ditto,	200
Lalizai,	Baland Khan,	Ditto,	200
Mapizai,	Muhammad Khan,	Kaddunni,	300
Husainzai,	Haji Sufiuddin,	Takhtapur,	300
Sulamanzai,	Majid Khan,	Ditto,	200
Abd-ullahzai,	Ahmad Khan,	Rebat,	200
Bazamzai,	Shahab Khan,	N. of Khojuck,	300
Allozai,	Darrah Khan,	Ditto,	400
Jullizai,	Ulas Khan,	Dad,	100
Mushkizai,	Nur Muhammad Khan,	Peishin,	200
Badizai,	Arsullah Khan,	Zingili and Pishin,	500
Badizai,	Nawroz Khan,	Shorawakbar di,	200
Mallozai,	Jailall Khan,	Roghani hills,	100
Ahmadzai,	Muddat Khan,	Jhwaga,	200
Shukarzai,	Sahab Khan,	Khojak,	300
Usmanzai,	Nur Muhammad and Faiztallab.	Ditto,	200

THE KAKARS.

In looking over the account of their genealogies given by the Affghans themselves, we find among the Patriarchs one Sharif-ud-din who was the son of Saraband, the eldest son of Kaish who was made a Muhammadan by the great prophet himself and thereafter called Abdul Rasid until in a fight with infidels at Mecca, he is said to have slain 17 men with his own hand and received from Muhammad the title of Pret Khan since changed into Pathan, of which race he is the reported founder.

Sharif-uddin is said to have had five sons, all founders of clans, viz.: Sherani, Tariq, Miuni, Barrechi and Umarud-din. The mother of Sherani, the eldest, was a Kakar, and finding that her lord intended to make Tarin his second son, his heir, she left his protection and returned to her own tribe and her father's house; her descendants have therefore been included among Pathans and with them the whole of the Kakars under one name.

These Kakars are found scattered over Afghanistan and a strong branch of them now known as the Kakars are located on the banks of the Jhelum in the Kashmir district, but it is not of these but of the main strength of the clan occupying the districts immediately south of the Toram Ghilzies that I now propose to treat. This portion of the country is, I believe, as yet unexplored by Europeans, and it is held by one of the few pure Pathan tribes who still retain their independence, although in the case of threatened attack they usually combine with their Turin neighbours. An example of this sort of alliance was given when Muhammad Khan, the great grandfather of the late Nasir Khan, of Khillot attempted to invade the Kakar country at the head of the Brakon and Beluch tribes, and advanced as far as Thall, when he was defeated and obliged to retire by the combined Kakar and Tarin tribes assisted by some of the Ustarahies.

The Kakars occupy the elevated lands drained by the Jhobe (or Zhobe) river, (a tributary of the Gound) and the fertile plains of Bori, in the midst of which stands their chief Tona of the same name: it is walled, and contains several thousand inhabitants. Their country is extensive and intersected by spurs coming down from the Toba and Sulaimani ranges, but which, owing to the great elevation of the plains themselves rise to no great height above them; it is almost devoid of trees, and the few that do exist, have been brought up with considerable care in the immediate vicinity of villages.

Small portions of the land, here and there, are irrigated from karezas, but the chief mass of the cultivation is "lallam" or dependant on rain, which, however, seems to be more general here than in any other locality in these parts. There is but one crop in the year, but this tribe possess large flocks and herds of camels, cattle, sheep, and goats, and export hides, ghee, wool and goats to Peishin, the Derajat, and Kandahar.

The whole of the asafetida trade of Herat and the Nadully darrah, or more properly speaking the collection of the gum from the wild plant, is in the hands of the Kakars, who send down from five to six thousand people annually to these localities, and pay considerable sums to the governors of Herat for the privilege of the asafetida collecting monopoly.

The present actual strength of the Kakar tribes and their divisions may be gleaned from the following brief notice of each section.

JELAZAI.—This is the most influential division of the Kakars, and Rasid Khan, their chief, may be considered as the present head of the whole clan, although the other factions do not, in ordinary times, recognise his authority. The Jelazaies can muster some 2000 fighting men, and their main strength lies about Khaissur and Bori.

MUSAKHEL.—Of which Bari Khan is chief, musters 3000 men, occupying

Sarai a place at the foot of the mountains on the Marri frontier, with which tribe this section have interminable feud.

KUDIZAI.—Numbers 2000 strong, and is headed by Simutiya; this section is rather looked down upon by the rest of the clan owing to their occupying the country about Dirzi Karez, and being obliged to pay revenue to the ruler of Peishin, to whose territory they adjoin.

USTMANKHEL.—Of this section Dadey Khan is chief; they can turn out about 2000 men. It was an offshoot of this section, which after assisting Sultan Mahmud of Ghazni in his expedition to Hindustan, in A. D. 997, settled in the hilly range, forming the northern boundary of the Peshawar valley and to the north west of Ranezir, where they are to be found in the present day.

ABDULLAZAI.—Musters 2000, and are headed by Sirdar Khan, who resides with the main strength of his section at Mayanna.

KABBIZAI.—Who hold the lands of Tarbezai on the Zhobe road, are headed by Mamur Khan, are chiefly shepherds and turn out 1000 strong.

HAMZAI.—Is headed by Dadu Khan and Kutu Khan, turns out 1100 men, and occupies Shahrang.

SHABBOZAI, TENIZAI and ALIZAI: each musters 200 strong, with Khannan Khan, Alam Khan and Pakkar Khan as chiefs. The Alizai have another faction 300 strong under Khandi Khan at China. The head-quarters of the first three are at Dirzi and Sazri.

KHIDDARZAI occupies Maskat, and has Shakkur Khan at its head, mustering 200 strong.

The total fighting strength of the Kakars, including the Targhanni, and Zhobe factions, would thus be, from 14 to 20,000 men; to the former of these sections belonged the infamous Haji Khan Kakar.

The Kakars may be said to be on friendly terms with, and consider themselves brethren of, the Ghilzi's; their head mulah is Abd-ul-Rasul, a native of Bori, an intelligent grey-headed man, who for the last 20 years has been the political representative of his clan at Kandahar; he describes the climate of his native plains as being the exact happy medium between the extreme heat of Hindustan and cold of Kandahar; and tells the following anecdote illustrative of the primitive simplicity of his tribe: When Shah Lajab ul-Mulk was driven to take refuge among the Kakars, after his defeat at Kandahar, the whole of the clan thronged round his camp to see a live king, and were utterly astonished to find that Royalty possesses the same form and features as other specimens of the human race.

Besides the Kakars above mentioned, there are some 400 families residing in the villages of Kochkhana, Balakaz and Deh Khojah in the Kandahar neighbourhood; these are under Malliks Sher Khan, Azim Khan and Nur Muhammad, respectively.

From the extreme antiquity of this clan, there is no end to the ramifications into which it has run, and the following tribes all claim connection with, or descent from the Kakars. Arabiakhel, or race of Mullahs. The Tymunis of Gour, the Ferozkobi Hazara and the Khanjani tribe of Siristan (who are generally called Beluchis but are in reality and acknowledge themselves descended from the Sanggarkhel Kakars,) as well as the Utmankhels and Kakars already noticed.

TARINS.

The Tarins are divided into two great divisions, known as the Safed and Tur Tarins: the former being independent, while the latter inhabit the valley of Peshawar bordering on the Achakzaies, and are subject to the Kandahar government.

The Safed Tarins hold the country in which are the sources of the Alamrud and its numerous tributaries: they, like their Kakar neighbours, are generally engaged in pastoral pursuits and in the culture of just sufficient cereals for home consumption.

I have already in this paper, in my remarks on the Kakars, remarked that they are generally on friendly terms with the Tarins, but this statement must be taken in the sense in which such an expression is used among Pathans who take no account of the continual petty feuds going on between all neighbours: but in the hour of danger these clans might be expected to combine, as they have indeed frequently done, to oppose a common enemy. Portions of these clans are often doing so to make inroads against their inveterate enemies the Marris, or to oppose such raids made against their own country from the same quarter.

Upon the advance of the British troops into Afghanistan in 1838, by the Bolan route, several plundering forays were made upon our camels at graze, baggage on the march, &c. &c. by bands of marauders said to be Kakars and Tarins; but it must be remembered that it is always most convenient as well as a common practice among Afghans to give all the credit of such exploits, to some remote tribe, or to one whom they know it would be inconvenient for the powers that be, to punish; though it will be almost invariably found that the real perpetrators are among those living in the neighbourhood; so that, notwithstanding the little intercourse we have ourselves had with the Tarins has tended to do any thing but pre-possess us in their favour, I have given them credit for the character of general peacefulness, which they hold among their neighbours. There are comparisons among thieves, and when in a country like Afghanistan, where an honest man is seldom if ever met with, one can only speak comparatively; for the very best of them would, in a civilized country, be considered as scoundrels of the blackest dye, and consigned to the common hangman.

The Safed Tarins are divided into four sections; SHADOZAI, MURPANI, LASRANI and ADWANI, of the first of these Hazar Khan is chief, and resides with the strength of his clan, amounting to some 800 men at Thall, which although the capital of his district, is a mere collection of mud huts.

The MURPANI muster 800 strong under Harun Khan.

The LASRANI are 1,200 men under Ashraf Khan, while the ADWANI acknowledge Aziz Khan as their chief, and are distributed over Thall, Sotali and Raha, in the following proportions: 300 men in the first, under Biland Khan Attarzai, 1,200 in Sotali, while Sirdar Gulzar Khan Umarzai with 1,500 men heads the Raha party.

The total number of fighting men which the Safed Tarins could muster would thus be about 6000; their country is very similar in its physical features to that of the Kakars already described.

There are two small off-shoots of the Ustaranies of the Derajat, together with the Punni Lelwahies settled in a few villages in the neighbourhood (between Thall and Bori;) of these Nur Muhammad Khan, Umarchel, and Ali Muhammad Khan Daudzai are the most influential men; they number about 500 families, all engaged in trade with the Derajat and Kandahar, and occasionally going down to Sebi and Dadar. The routes usually followed by them are as follows.

Route from Kandahar to Dera Ghazi Khan.

Killah Abdulla, 91½ miles, along the well known high road going down the Bolan pass, viz. Khusbah 7 miles, 4 furlongs.

Deh Haji,	12	1	} Vide Hough's Army of the Indus.
Dori (river),	8	4	
Nahal Mandah,	15	4	
Killah Fateh-ullah,	12	0	
Dandi Gulai,	10	4	
Khojak Pass,	14	2	
Killah Abdulla,	11	0	
Total 91½			

From this point, the route strikes off to SHAHDAD, 6 days or three hours march.

This is a Tarin village situated in a narrow valley; the road in this day's march is through the well cultivated and thickly inhabited valley of Peishin.

MARGHAT, 2 marches, the first is 9 hours work to a village (name forgotten) situated at the head of the same glen as Shahdad only higher up. Marghat is inhabited by Simantha Kakars, partially subject to the ruler of Peishin. Water plentiful from karezahs and springs.

SIMANTHA, is the head-quarters of the section of Kakars who bear the

same name. It is situated in a amphitheatre of hills, the soils producing rich crops irrigated from karezahs and springs; this is a very long march through an undulating and partially cultivated country, with here and there a cluster of houses.

DURGAI, 8 hours, a difficult Kothal has to be crossed in this march, and there is a great scarcity of water both on the road and at Durgai itself, where it is only procurable from one karezah.

SIRI BORI, 8 hours. This is a tolerable road crossing several small Kothals: country, alternate hill and dale, the latter generally cultivated, and occupied by Kakars. Siri Bori is the name given to the last village, situated at the head of the Bori plain, water plentiful.

BORI, 8 hours. This is a large walled town and capital of the Kakars; the name is also given to the district generally, which is tolerably level, cultivated and sprinkled with Kakar villages; water from numerous springs and karezahs.

MAKHTAR, 8 hours. Through a country very similar to that in yesterday's march. Makhtar is a small Kakar village or rather encamping place, for the people are all nomadic, subsisting on the produce of their flocks and herds. Water very scarce, and only procurable from a brackish spring.

BAZHANI, 9 hours. This is a Luni village, a little off the road, on the side of which there is a tank where merchants and travellers usually encamp; the road in this march is decidedly bad through a hilly district; water every where scarce.

RUKHAR, 8 hours. A village belonging to the Kathran Beluchis, without whose protection and escort it is not safe to cross this district, infested as it is by plundering parties of Marris. Country, as in yesterday's march, with a few scattered hamlets in some of the darrahs. "Water at Rukhar from a good spring."

MAKANI, (also called Sakhi Sirwar's Ziarat.) This is a long and difficult day's march. Immediately after leaving the last ground the road crosses a stream which divides itself into two branches; (one of these goes down the Buzdar country and Sarraagh pass, and by this road many of the difficulties of this march can be avoided). Country, bleak and barren, water to be found in occasional springs in the different "darrahs." A high steep range of mountains have to be crossed by a path known as the Paiwat Kothal; the road is reported very difficult for camels and yabos. Makani is a small Ziarat with one or two fakir's houses, and a few trees near a spring, at the entrance to the hills and on our own frontier.

From MAKANI it is (as is well known) but two marches of 8 and 9 hours respectively, passing through the village of Choti, to Dera Ghazi Khan.

It will be remembered that this route from Dera Ghazi Khan as far as Bori

(from which point we struck off for Ghazni) was followed by the Emperor Baber in 1505, and he complained of his cavalry having been starved for want of grain.

ROUTE FROM THALL TO SEBI.

PARRA, 9 coss. Road for the greater part of the way through a narrow "darrah," and then over a difficult Kothal, known as the Marri Parra. Parra is a small village belonging to the Vensi Tarins, (a subdivision of one of those already given,) water is procured from a spring. Wood and grass are both plentiful, but no supplies can be expected.

NARKAS. All this day's march, about the same distance as yesterday's, is down the bed of a mountain-torrent; the halting-place is at a small collection of huts occupied by a few stads and their disciples, water from springs.

BADRA, 8 coss. A Marri village in a tolerably well cultivated and open tract, where water is procured from numerous springs; road as in last march, along the bed of the stream.

SEBI is a well known Khojak settlement; road difficult over broken undulating country. Water from the Beji road. Sebi is a walled town, and it was from here that Colonel Wilson's detachment were obliged to retreat in 1841. Sebi pays revenue to Kandahar, and is about 40 miles north east of Dadar.

The whole of this route is completely in the hands of the Marris, and no men can pass along it, without paying them for safe escort. Kallahs, if they ever do take this road, have to pay one rupee in thirty on the value of their property.

There is another route, sometimes followed, direct from Thall to Kakan, the head-quarters of the Turis, of which the following is a brief sketch; each march is from 8 to 9 coss.

From Thall to SHINRUD. At about three coss from Thall, arrive at a range of hills, which are crossed by sowars and footmen by the Khanmak Kothal described as difficult and steep; to avoid this, laden cattle are taken round the bed of the Abanrud, which joins Shinrud; this longer route is known as the Rahi Pajjai; Shinrud is a "darrah," with one or two hamlets in it, watered from the bed of the stream. It is neutral ground, on the border between the Marris and Tarins.

MATTUTAK, a spot belonging to the Marris, where the land is only occasionally cultivated. The road crosses another range of hills by the Sundi Kothal, but which, like that in the last march, can be turned. Water procured from springs.

MAHMUD: this is a considerable sized Marri village, with a large extent of

cultivation about it, all of which is unirrigated. Water from springs; the road in this march is said to be good, but winding through hills by the Naluhair pass.

FATMAH KANDER. Another large village with cultivation round it; water from springs. Country hilly and broken.

TARIKRUD. Road good; but still traversing the same style of country as yesterday. Tarikrud is the name of a glen, sprinkled with hamlets, and down which runs a small stream.

KAFAN. Road through occasional villages, and down the bed of mountain-torrents. Country bleak and barren. Along the whole course of this route, no supplies could be procured; but grass is plentiful; and the nomadic Marri possess large flock and herds.

The **TUR TARINS** are all cultivators, occupying the Peishin valley, paying revenue to the rulers of Kandahar, (Sirdar Kallu Khan Barakzai is the present governor of Peishin,) and muster about 3000 families divided into 15 khels, as shown in the following table. The Karballa division are somehow connected with the well known Syads of Peishin, who are co-partners with the Tarins in that valley. These Syads are among the chief traders in western Affghanistan, and are deeply engaged in the horse and slave-trade.

TUR TARINS.

Khels.	Chiefs.	District.	Families.
Batezai,	Mir Alam-Ahmad and Gaudar Khan,	Surkh-ab,	400
Hykalzai,	Majid Khan,	Hykalzai & Tunzai,	77
Mallezai,	Shaludain,	Loura,	80
Kadazai,	Mansur Khan,	Tanji,	86
Khanizai,	Euslf Khan,	Dabb,	65
Khanizai,	Mihr Khan,	Turmargha,	150
Alizai,	Khotan Khan,	Loura,	265
Nurzai,	Amin Khan,	Tursha,	300
Kulezai,	Maddat Khan,	Spinghundi,	75
Naiczai,	Sherdil Khan,	Turkhana,	85
Musizai,	Shahnawaz Khan,	Arambai,	500
Abdulrahmanzai,	Musar Khan,	Gulistan,	250
Hakibzai,	Nasr-ud-din Khan,	Mabizai,	85
Hamranzai,	Abdul Khan,	Hamranzai,	65
Karballa,	Dildar Khan,	Loura,	265
Sezi,	Maddat Khan, Rahmat Khan,	Zangal,	260

APPENDIX D.

A few notes on Affghan^h field-sports.

It would be impossible for a stranger to live any time among Affghans and not to be struck with their passionate fondness for field-sports of many sorts, but more especially hawking. The late Wazir Muhammad Akbar Khan spent a great part of his leisure time in this diversion, and his sons as well as many of the chief Sirdars follow his example; his great delight was, in deer-hawking, which must be placed at the head of this class of sport.

The birds usually trained in Affghanistan, are of two classes ; distinguished,

Hawking. I believe, in Europe as the long and short-winged hawks; but which in the east are better known

by the color of the eyes, which are either yellow or black : the female of both varieties is the larger, and more valuable bird ; and the following are the native names for the different species, in each of these families.

	<i>Females.</i>	<i>Males.</i>
Yellow-eyed.	{ Baz (Goshawks) Báshin (Sparrow hawks) Shikrá	Jurrá. Báshá. Chippakh.
Black-eyed.	{ Chargh (Falco Cervialis), Bahrí (True coursing falcon) Shahín (Peregrine Falcon) Lagar Turmuti Regi (Falco shuter)	Charghelah. Bahri Bacha. Koellah. Jhagar. Tuni. Maknoni.

The initiatory training of all is the same, but the yellow eyed-hawk is

Peculiar training of each sort. never hooded after its education is completed ; unless it be in the case of a sparrow hawk, and

she only when at rest in the house. The black-eyed birds, on the contrary, are never unhooded except at the instant when required to fly at game, or for practice; and it is truly wonderful to see the quickness with which these birds will at once distinguish the quarry at almost incredible distances, or being suddenly unhooded in the full glare of a tropical noonday sun. The former are short-flighted, and seldom lost; while the latter from the length of wing, tower to an immense height and follow their game, to any distance; circumstances which often lead to the best of hawks being frequently lost, even in experienced hands.

The age of a bird is at once distinguishable from its plumage and the colour of the legs and beak; so much so indeed that, to an inexperienced eye, a hawk of the first

Age of Hawks.

year (called *chūz*) would appear of a totally different species from the same bird a year older; (then called *tarenak*). Birds of the first year are always the fastest, but they are more liable to be lost than those which have been longer domesticated.

All the hawk species moult during spring, while the female is sitting on her eggs; and are again in full plumage about the time that their young are three parts grown.

Moult.

In a domesticated state, the moulting season (*kuriz*) commences about March or April, when the birds are usually placed in some quiet retired cool corner of a room, tied by the jesses with about a yard of strong string to a low perch, and within easy reach of a large vessel of water, in which they are exceedingly fond of bathing; they are fed in the evening, but without being handled or moved. About the 10th or 12th day, the bird will be found to have shed the outer feather in each wing; in 6 or 8 more the two next feathers will be shed, and so the process (which is much slower in the domesticated bird) goes on till the principal feathers of the wings have been renewed, when the two outer ones of the tail are shed, as soon as the tail is also renewed, all the smaller feathers are thrown off in handfuls daily. Should the hawk, however, be handled in the least, or even moved from one corner of the room to another, the moulting stops short for 12 or 14 days at least, and sometimes is not recommenced, so that the bird has to work on for a second season with the old feathers. During the moulting, butter is given in considerable quantities with the food of the bird.

The *Báz* and *Jurá* breed in the loftiest mountains, and are only captured in such localities; it is said by natives that the

Haunts of hawks.

higher the range from which they are taken, the better will the birds prove. These are considered by the Affghans as the most valuable of hawk tribes, and fetch when trained, from 40 to 100 Company's Rupees each.

The smaller yellow-eyed hawks frequent low hills and the banks of deep precipitous ravines, (known in this country as "*alguds*."). Charghs build on low mounds in any moderate climate like that of Kandahar, Balkh, &c., &c., while *Shahins* and *Lagers* make their nests on the face of precipitous cliffs.

The *Bahri* is only found along the banks of rivulets or near marshes abounding with waterfowl; and the smaller varieties of the black-eyed hawks frequent deep ravines and low hills.

In Affghanistan, there are four methods usually adopted to procure hawks

for training. First, Charghs and Bahries, intended for coursing deer, and Shahins are taken from the nest when just about to leave it, and brought up by hand; the longer they are left with their parents the better, provided they do not learn to hunt on their own account.

Modes of catching hawks to train.

2nd. A net, called a dogazza, made of fine but very strong silk thread (with large open meshes,) about 6 feet by 4 deep, is suspended in a perpendicular position on two slender reeds, and a pigeon or some smaller bird is tied by the foot to a peg on the ground in front of and within about a foot and a half or two feet of the bottom of the net, in such a position that it may flutter about and attract the attention of the wild hawk; the falconer of course concealing himself at some little distance. The hawk stoops at the bird, which is too near the net to admit of her rising again high enough from the ground to avoid it, and the velocity at which she strikes is so great as to carry off the net from the slender reeds, enveloping the hawk under the net; the falconer instantly rushing up, secures the hawk by thrusting its head foremost into a piece of cloth sewn in the shape of a cone, with just an aperture sufficient to admit of the head passing out at the apex. The bird's eyes are now closed, either by having a hood placed on the head, or more frequently by a thread being passed through each under-eyelid, and the two twisted together on the top of the head.

3rd method. First catch a Jhaggar or Shikrá in a dogazza, as above described; half close his eyes, fasten his beak so that he cannot peck, and then tie a bunch of feathers thickly interspersed with strong horsehair nooses, on to his legs which are tied together. (A bird so prepared is called a "Bairak"); as soon as a Chargh, Bahri, Shahin, or Lagar, is seen coursing in the air, on the look out for game, the falconer seeking shelter in the nearest bush, tosses the Bairak up as high as he can into the air; the Jhaggar thus set free, soars off, while the wild hawk, mistaking the feathers on his feet for a captured bird in his talons, dashes at and seizes them, entangling his own claws in the nooses, and the two birds roll together to the ground, where they are secured.

The 4th method is nothing more nor less than four dogazzas, set back to back in the form of a square, in the midst of which is pegged down a bartridge or chakor. This sort of trap is used exclusively for Bázes and Jurrás, and is generally set on some high and open hill; the nets are, however, much larger in every way than the one I have described, though acting on the same principle.

The chief points looked to in the selection of hawks besides species and age, are great length from crown of head to tip of tail, breadth of chest, and extreme span of talons, with a bright clear eye. Besides these, each falconer has his own fanciful ideas of particular spots and shades of colour,

but these latter will be found contradicted, in every day's experience, and in each new district.

To train *Charghs* and *Bahries* to course deer it is necessary to give the food of each bird daily on the stuffed head of a gazel (*Chikarra* or *Ahu Dāshtī*), the crust being placed in the eye-holes, and when the young birds can fly they are called to this line; when full grown and obedient, they are shown a young fawn, or kid of the same colour, and if they seize it, the animal is killed for them, and a little of the warm blood given to the birds. A greyhound is next set after the fawn, and the hawk flown at it: if the latter strikes, all that is required in the way of training has been accomplished, and the birds may be taken in quest of wild game; but if not, a few more kids are sacrificed as above, in order to give the hawks confidence; it is usual to train hawks to fly in pairs for this sort of sport. The greatest care, however, is necessary not to allow these hawks ever to see other falcons flown at *birds*: though they may when first brought out, THE SECOND YEAR, be allowed to kill a hare or two, to get them into wind. The best falconers in this line, are *Turkistanis*; *Charghs* cannot, as a rule, kill deer without the assistance of greyhounds; although there are instances on record of their having done so.

Shahins taken from the nest, are always fed on a lure made from the dried wings of the middle sized bustard, "*Ubara*;" and when old enough and perfectly obedient, large fowls and a snared bustard or two are turned down for them to kill; which finishes their education.

These birds are, however, always most useful when trained in pairs, and should be made to soar high before they are fed, for a want of such training makes them low-flighted and spiritless.

As soon as a newly captured bird of any other description is brought home, it is laid on the floor and allowed to roll about, being occasionally touched with a stick, until it gives over all attempts to claw and peck; its eyes are now opened, and a hood put on, the cloth also being opened sufficiently to admit of the bird's standing up; jesses or small leather straps, about 18 inches long, are fastened, one on each leg just above the claws; and a pair of small bells fixed immediately above the jesses, which completes the dressing of black-eyed hawks; the yellow-eyed species require a strong silk loop adjusted very loosely round the neck, with an end about 8 or 9 inches long left hanging down the breast; this string is held under the middle finger of the right-hand, to balance the bird while in the act of being thrown off, for there is a great art in casting off all short-flighted hawks so as to give them as good a start as possible; while the others are merely unhooded and start of their own accord as soon as they see their game.

In a very short time, the cloth is removed from the body, and the hawk made to sit on the gloved hand. About the second day of its captivity, the hawk will usually take a little food, although some refuse it for three or four days. As a general rule, the sooner a bird feeds and the longer she takes to subdue, the more valuable she will turn out.

In training yellow-eyed hawks, a small hole is next bored in the hood for the bird to peep through, and daily enlarged; the hawk is constantly handled, carried about in bazars and crowded places to accustom it to people, and kept awake day and night. For black-eyed hawks the hood is constantly removed and replaced, (at first in the dark and by degrees in day light) for the same purpose. As soon as the bird has become perfectly quiet and tame in hand, a pair of dried wings of the quarry to which it is to be trained, are tied together; and the food always given on this lure; the bird being induced to come a short distance (from one hand to the other) for it; when a greater distance becomes necessary, a long string with a ring in it, to which is attached about 4 feet of strong light string, tied to the jesses of the hawk, is used; an assistant holding the bird and one end of the long string, while the falconer goes to the other with the food on the lure, calls the hawk; on the hood being removed, the hawk flies to the lure, while the ring traversing along the string, enables her to reach it where she is fed, this practice is continued for several days; after which the hawk is kept very hungry, and let fly at large, the lure being now and then shown, to keep her within bounds; and after a short flight she is fed; a few days of this practice and the hawk is ready for a "bowli." This is generally a specimen of the quarry the hawk is to hunt hereafter, turned down alive for her to kill, but if the bird cannot be had conveniently, the largest fowls are used as bowlies; when the hawk has struck it, she is allowed a full meal (the first she has had since she was caught) on the flesh and blood, and after this she is ready for the field. It must be always borne in mind in training hawks, that it is easy to bring any bird to kill small game after she has been broken in to large, but that the reverse is almost impossible.

Any of these hawks can be easily trained to kill small game, such as partridges chakor, teal, quail and snipe; but the following is a list of the quarry to which each sort is generally broken in.

Báz for ducks; "ubara," jungal fowl, peafowl, pheasants and hares.

Jurra, ducks, pheasants, jungal fowl, and partridges of sorts. Charyas to deer, hares, cranes, bustard, ubara, curlew and hares and kites.

Bahries, deer, ducks, herons, cranes, ubara, geese, curlew and hares. The male of these two last can only kill partridges, plover and rooks.

Shahins in pairs: bustard, ducks, hares, pheasants, jungal fowl, partridges, and rooks. Male as above mentioned in the case of Bahri bachas.

A most murderous practice is to take a brace of Shahins and let them fly over a small jhil covered with ducks, while the fowler shoots the ducks on the water; the hawks will not allow a single duck to leave the water, and the last one of the flock may be thus secured provided that care be taken not to shoot one on dry land. If this occurs, the hawks will instantly fasten on the dead bird, and allow the remainder of the ducks to escape.

The lagar is chiefly kept for hares, crows, partridges and the like, and the male bird for catching larger falcons, as I have already shown; all the smaller varieties of hawks are kept for quail and partridges, except the Rezi which is usually trained to hunt in couples and kills larks and small birds after a long chase.

For an Englishman to follow this sport enjoyably, the best of trainers and first rate horses are absolutely necessary; for without the assistance of the first his falcons will never be in trim for long flights, while the want of the latter will invariably lead to the loss of his finest hawks; for even with all appliances of the very best description, it will frequently happen that a strong ubara, or black curlew and a good bahni will so far outstrip the speed of a first rate horse as to get completely out of sight; and if not found at once, she will soon gorge herself; and when in this state these black-eyed birds will seldom look at a lure or obey anything but the dictates of their own wild natures; although one or two rare instances are on record of their having gone home to the spot where they were trained. Colonel Coke, C. B. had a charge which got away in the neighbourhood of Nilab, on the left bank of the Judas, and was found again on the top of his residence at Kohat.

The feeding and physicking of hawks, and a knowledge of all their various disorders, is in itself the study of a life-time; and the latter a subject on which each falconer professes to have, as a matter of course, some very dark secrets; so that I cannot pretend to give even an outline of their practice; suffice it to say that when a yellow-eyed hawk is too high in flesh, a small dose of white sugar is given as a purgative; while charghis and black-eyed birds have a pinch of borax tied up in a piece of soft thin flannel, shoved down their throats, which in half an hour, acts as an emetic.

But after all the great art in falconry is, so nicely to adjust the feeding of each bird that it shall be in the very highest condition and flesh compatible with hard work and wind; but at the same time to have it so sharp set with hunger as to be extremely keen after its quarry, and at all times obedient to the call and lure. All hawks must have a certain portion of fur, bones, and feathers given them with their food; which will be all rolled up into a ball, and thrown out of the mouth some 10 or 12 hours after they have been given; this ball is called in England, I believe, the casting of a hawk, and in Affghan-

istan "parmorah." If this process is not gone through, the bird soon sickens and dies.

A sure sign of poor or improper feeding is a peculiar fine worm-eaten/lopping line carried across the web of each of the larger feathers of a hawk, which will not disappear till the next moulting season. When a bird is too fat, it will not hunt; and if too thin; it cannot do so; in the first instance, the meat is well soaked in water before given to the hawk, and in the latter more flesh mixed with a little blood will soon fatten the bird.

Almost the worst accident which can happen to a hawk, short of breaking a limb, is to get loose with its hood on; for it will then frequently soar into the air with a peculiar hovering fluttering stroke of the wing, until it is completely lost in the sky; and at last falls down exhausted to die; the only chance in such cases being for the falconer, before the bird has got to any great height, to keep striking the palms of his hands sharply together, the noise of which sometimes attracts the poor bird's notice and brings it downwards within reach.

Should any of the principal feathers of a hawk's wing or tail get broken, from dashing against a bush or on the ground while she is in the act of killing her quarry, the feather should be spliced; and for this purpose all the good feathers thrown off at the time of moulting, or those of a dead hawk, should be carefully preserved in a book or other convenient place, the splice is made by cutting the feather in the bird's wing diagonally across, and adjusting another feather cut exactly to fit it; a needle is then pushed head first into the pith of the stump in the hawk's wing, and the portion of the new feather passed down over the point of the needle, till the splice is almost closed; a little good glue is now painted over both edges of the splice, and the feathers pressed firmly together. If the operation is neatly done, the mended feather is just as useful as the original one, and will last till the moulting season.

Natives generally prefer the yellow-eyed hawks, as they are never lost, and give no trouble in following, while they will kill any number of partridges, &c. that can be found in a day. But for real sport, there is nothing to equal the chargh or bahri, and deer hawking is the cream of this sort of sport.

An Affghan has not the slightest idea of shooting moving objects, nor indeed are the huge cumbrous weapons generally in use in the country adapted for such practice; Shooting. this class of field-sports is therefore more circumscribed than with us; deer stalking in the hills is only practiced by the enthusiastic professional shikaris of the mountain ranges, whose whole lives are spent among the haunts of ibex, "maskhore," thar and wild sheep; but sirdars and men of substance

have neither the physical energy nor perseverance required for such sport, so that the only hill shooting in which they indulge is carried on by "hankwa," or as it is called here "Jirgha Shikar," and consists in having the shooters placed in some pass or well known run of the game, which is driven towards them by a host of shikaries and other attendants. Ahu Gardani, or deer-

Ahu Gardani.

stalking in the open plain, however, is a very favourite amusement of the sirdars, and is conducted in the following manner.

Three or four sportsmen, with their attendants, resort to the sandy open plains where ravine deer abound, and the shooters having scattered out to the distance of about two gun-shots from each other, lie down flat on the ground, the flatter the better. The shikaries and attendants move off in quest of a herd of deer, and endeavour by keeping at a very long distance from them, not to frighten the animals, but by cautious and exceedingly quiet approaches, to make them quietly browse towards the shooters; and generally (9 times out of 10) succeed so well that standing shots are made at from 40 to 80 yards, seldom over the latter distance. Practice on the part of the shikaries and attendants, together with extreme patience in the shooters, is all that is required to secure ten or a dozen deer a day in this way; but it is at best but native sport. Wild hog are mobbed with dogs, cut down with talwars, shot, and in fact murdered in every possible way, the poor animal never being allowed the slightest chance for his life. As for spearing a boar in the open plain, an Afghan cannot see the fun of such sport, but on the contrary considers the whole proceeding as a tempting of Providence and an unnecessary exposure of both men and horses.

Wild fowl shooting. Wild fowl shooting is practised by almost every person in the Kohistan, at Cabul, and in the Kandahar district; the usual

mode of proceeding is to build a small hut with loop-holed walls on the margin of some jhil or pond of water, and at about some twenty yards from it a whole flock of stuffed ducks of all sorts is placed out on the water to attract passing birds; these decoy-ducks, or "bhúts" as they are called, are merely the skins of ducks stuffed with a little straw, and fastened on the top of a stick which is pushed into the soft mud at the bottom of the jhil till the bird appears to float naturally on the water; whole flocks of ducks are thus allured down and shot; on a good day, after a shower of rain, a single Affghan will frequently secure 40 or 50 ducks. The wings of cranes are also stretched on a stick, and placed standing separately and upright in the water, and attract passing flocks of cranes from almost incredible distances. All the common modes of taking wild fowl practiced in Hindustan are also resorted to here, but do not require explanation; a novel method

however, which I have not heard of elsewhere, is adopted in the Kohistan. An artificial tank is formed by damming up some small stream or rill, and a small hut built at a sluice gate made in the dam, through the middle of which the cut carrying off the water is carried; a few decoy or tame ducks are placed on the pond, and wild fowl allowed to visit the spot unmolested for several days, till they get quite accustomed to all around them; the fowler now gets into the hut, and remains perfectly quiet till he sees a large flock of ducks sleeping on the water, he then opens the sluice gate and the water gently running out floats down the ducks quietly into the house by ones and twos, where they are secured without those outside being any the wiser. I am told that two men will thus capture over a hundred ducks in 24 hours; sometimes the middle of the day is best for this sort of wholesale murder, and at others night. The chakor and liessil are shot in flocks at springs in the hills, during the hot season, and from behind a sort of shield made of two sticks tied across each other and covered with cloth dyed a dirty yellow colour, having black eyes painted all over it; this strange object so astonishes the birds that they all huddle into a small space, and by degrees approach closer and closer till they arrive within easy range, and are knocked over six and seven at a shot. Another form of this screen is made of two short sticks stuck into the sportsmen's turban, with a piece of the same sort of yellow cloth fastened between them, and allowed to hang down well over the face like a mask, having two holes to peep through. The man's body is hid behind a rock and this strange face presented to the birds while they are at some considerable distance off, which makes them pack close and come up to be shot, as in the last instance, but both these methods of killing birds are most strongly condemned by all orthodox Muhammadans, who say that the poor birds mistake the rags covered with eyes, for the face of the great prophet, and come up to pay their respects; and that all those which are killed under such circumstances, become martyrs; this is but a poor compliment to the personal appearance of the arch imposter, but what will Muhammadan faith stick at? Shikaries with less theological ideas call the mask a "gedari."

Quails are usually netted, first by a net being thrown over a corner of a corn field, and two poles on which are hung several cages with calling quail in them being stuck up immediately behind the net; this arrangement is usually made very early in the morning, and when the sun is up, a long rope is stretched across the other end of the field by two persons, who work it backwards and forwards, so as to make a gentle rustling sound, and gradually carried forwards towards the net; when close to the latter, the fowls rush up and secure the quails which have been driven under the net, hundreds are thus caught of a morning in the height of the season.

The second method, also a most successful one, is for several men to carry the net over the fields; two men holding the corners of the net in front, and keeping it up by stretching, while the remainder of the party form a line along the back of the net and act as beaters; when a quail is put up under the net, all let go and the bird is at once secured; this is more generally practised in the evening.

Another form of net is called a dogazza, and consists of a triangular piece of net stretched between two long and strong reeds, which is carried by a single individual before him, through the fields and secures a quail as it rises.

The dogs of Affghanistan, used for sporting purposes are of three sorts, the greyhound, pointer and "khundi." The first are not famed for speed, and would have little chance in a fair course with a second rate English dog, but they are said to have some endurance, and when trained are used to assist charghs in catching deer, to mob wild hog, and to course hares, foxes, &c.; &c. Affghans, however, run every thing to kill; and it is not an uncommon sight to see half a dozen of these dogs after a single hare.

The pointers are obtained from the hills in the Jalalabad district, and the Konstan; they are large, heavy, slow hunting, but very fine-nosed animals, and staunch to a fault, their heads are heavy and very square, and altogether the dog reminds one very strongly of the old double-nosed spanish pointer.

"Khundis," are the most useful, and at the same time the most cross-bred animals in the country; they have an undoubted cross of the pointer in them, but the rest of their parentage is beyond conjecture; but for working out game from thick cover, there is no breed of dog that I have ever seen like them. The training of a "khundi" commences from the day that it can eat meat; small pieces of flesh are roasted and trailed along the ground in every direction, and at last thrust under thick bushes of thorns and buried in holes; the young "khundi" is then called, and has to hunt up each separate morsel of its food; this sort of practice every day makes them most determined hunters, and accustoms them to work their way through the thickest bushes. they are chiefly used for turning up quail, and partridges to hawks; and it is a beautiful sight to see a good khundi work out a black partridge, which has been frightened by a hawk, from the middle of a thick vineyard; and their endurance is such that they can work through the whole of a hot day without showing the slightest signs of fatigue.

Affghan sirdars have of late taken a great fancy to English dogs of every description, and frequently amuse themselves baiting jackalls, badgers, &c. with animals which they call "sag-i-tiger," but which are really nothing more or less than the various crosses of the bull dog which are always to be

found about the barracks of any European Regiment. These sirdars however will never have a good breed of dogs as they do not take the slightest trouble about them, but allow all to cross just as it may happen. Were it not for this carelessness, the climate of Afghanistan is so exceedingly favourable to the developement of the canine race, that I am quite confident, dogs equal to the best imported English, could be bred from really good stock with the most ordinary care.

Wolves, jackalls, foxes, and vermin of all sorts are hunted and trapped for their skins, which are made up into clothing for the cold season, but this is more in the way of trade than sport. Wolves are taken in deep trenches cut in the form of a circle, leaving a large island, as it were, in the middle on which the carcass of some dead animal is placed as a bait. These trenches are about 10 feet deep, four feet wide at top, and not more than one and a half at bottom. The wolf naturally drops into the trench instead of taking it at a bound, and when once in it continues to run round and round the circle, but owing to the narrowness of the trench, has not a chance of working his way up the bank.

The wolves during winter pack together, and while the snow is on the ground are so sharp set with hunger, that they frequently attack single travellers on the main roads or even horsemen.

In conclusion I may remark that Afghanistan affords a splendid field to its native sportsmen, for on its mountains are to be found markhor, ibex, thar, wild sheep, and most of the deer common to the Himalaya ranges: while in the plains, ravine deer, "yews," a species of leopard, wild hog, and black lynx, together with ducks, woodcock, partridges, &c., &c. are most abundant; but the people of the country are so extremely bigoted and jealous of foreigners, that a stranger in these countries runs a much greater chance of being stalked himself than of stalking any thing worth the trouble of taking home.

APPENDIX E.

Traders and Trade of Western Afghanistan.

UNDER this head I propose to give a sketch of the commercial classes of Western Afghanistan, some of the routes frequented by them, and the chief articles of trade which may not be found in Doctor Bellew's report on the products of the country; and may commence with

THE POVINDIAH AFGHANS.

Although the disturbed state of Afghanistan has, during the past century, been unfavorable to the development of commerce, yet we know that at one time large and valuable caravans used to carry the products of Hindustan, the Panjab and Cashmir to Cabul, Herat, Persia and Turkey; and that although at the present day the products of these countries flow through very different channels to far remoter regions, still in Khorasan (by which name traders almost invariably style the greater part of Afghanistan and Persia) are to be found mercantile races called Povindiah, whose lives are spent in caravan journeys, carrying on the traffic between Hindustan, Khorasan and Bokhara, by means of their droves of camels and ponies.

These Povindiahs are pastoral, and migratory in their mode of life; during the autumn months, they proceed down the Guleri, or Zadi passes; and leaving their families to graze the spare cattle in the Derajat, a portion of the tribe goes on with goods to Delhi, Cawnpore, &c. and arranges so as to be back about the commencement of March, when the clans again pick up their families and worldly goods and move up the passes to the Ghazni and Khilat-i-Ghulzi district, sending on caravans to Cabul, Bokhara, Kandahar, and Herat (the Kharoti division carry on most of the trade with the latter place;) the whole returning in time to accompany the tribe down the passes again.

This move is effected in three divisions, proceeding invariably at stated intervals, and the respective migrations bear the names of Myakhel, Nasar and Kharoti, after the branches of the tribe composing them.

The Povindiahs are divided into four clans; Lehwani or Lohani, Nasar, Neazis and Kharotis.

The LOHANIES are again subdivided into three branches: Dowlatkhel, Panni and Myakhel; but the two first now no longer carry on the mercan-

tile pursuits of their ancestors, having settled down as agriculturists; the Dowlatkhel on the lands of Tak, in the Derajat, with Sirbaland Khan (Kattikhel) at their head; and the Panni (a much smaller division), about Thal and Sutliali; these latter are gradually mixing with the Tarins of that part of the country.

The Myakhel (with the exception of the Musazai faction, numbering some 400 families under Mir Alam Khan in Deaband,) live entirely in camps, are wealthy traders, and for the convenience of pasturing their flocks, divide themselves into 12 khels or encampments mustering about 1010 families in all.

<i>Khels.</i>	<i>Pres nt chiefs.</i>	<i>Tents.</i>
Waraké Killa,	Alladad Khan,.....	100
Umarzai,	Din Muhammad Khan,	70
Umarzai,	Razi Khan,	80
Panni,	Attal,	80
Pasinni,	Kattar Khan,	90
Belochkhel,	Palak Khan,	100
Belochkhel,	Sher Muhammad Khan,	80
Bakhtyar,	Feroz Khan,	90
Bakhtyar,	Lal Khan,	100
Luni,	Mahi Khan,	50
Luni,	Ali Muhammad Khan,	80
Myani,	Amir Khan,	90

These Lohanies pay six hundred Rupees annual tribute to the Amir, (being at the rate of Rupees 50 per khel) for the privilege of grazing their flocks and herds in the Ghazni district during the summer months; this is of course exclusive of import and transit duties on goods brought up as merchandize.

Many Povindiahs are wholesale merchants trading on their own account, while others are mere carriers or small dealers; the latter frequently take goods for retail sale, on credit from their more wealthy brethren, running all chances of profit or loss, and paying at the rate of 12½ per cent. per annum on the value of the goods.

The Povindiahs carry goods from Dera Ismail Khan to Cabul or Kandahar, at from 15 to 25 Rupees a camel load, the cost depending on the supply of cattle on the spot and the losses of each caravan while on the journey.

From Ghazni to Kandahar, 9 Rupees are charged for every 6 maunds.

... .. Cabul, 3

Cabul to Peshawar, 12; the extra charge on this line of road is owing to the danger in the Khybar and Tartarra passes.

THE NASES are the strongest of the Povindiah clans, and their chief

Shahzad Khan is acknowledged as the head of the whole fraternity; they number about 1850 families, divided into encampments as follows.

<i>Khels.</i>	<i>Present chiefs.</i>	<i>Tents.</i>
Jalakkhel,	Mallik Shahzad Khan,	200
Barkhel,	Sarfraz Khan,	100
Alam Begkhel,	Majid Khan,	70
Chalakkhel,	Shekh Khan,	80
Bannukhel,	Ramzan Khan,	100
Yahiyyakhel,	Kasim Khan,	80
Zangikhel,	Shumsh-ud-din Khan,	150
Kanakkhel,	Nur-ud-din Khan,	200
Kamalkhel,	Khaddar Khan,	50
Ushkhel,	Lashkar Khan,	200
Daudkhel,	Maddat Khan,	250
Musizai,	Bakshi Khan,	100
Musizai,	Adam Khan,	60
Sarokhelli,	Daud Khan,	60
Nyamatkhel,	Shahzad Khan,	70
Nyamatkhel,	Syad Mir Khan,	80

These Nasrs pay three thousand rupees annually to Mir Alam Khan, the head of the Turan Ghilzis, at Murgha, for the right of pasturage; this sum they divide over encampments according to the number of camels, cattle, sheep and goats, belonging to each. The poorer members of this clan who possess not more than half a dozen camels each, club together and carry on a trade in salt, which they bring from the Bahadurkhel mines to Ghazni, or the Khalat-i-Ghilzi districts, and barter it against grain, receiving three or four loads of the latter for every one of salt, according to the market value of the mineral on the spot at the time.

Some of the Bokhara trade is in the hands of the Nasrs, but like other Povindials, they generally prefer that of Hindustan which is more profitable and safer.

The chief wealth of the Nasrs (excepting those located in Gumal and the Kundal jarrahs) is invested in trade and cattle; they formerly, in common with other Povindials, possessed considerable lands on the Gumal, most of which have been gradually taken from them, year by year, by the Waziris, with whom they have a deadly feud; and in their annual migrations down the passes they are obliged to combine their strength and force their way down against that tribe; this however they have hitherto invariably contrived to effect.

The NEAZIES number about 600 families, divided into four khels.

<i>Khels.</i>	<i>Present chiefs.</i>	<i>Tents.</i>
Manrezkhel,	Mullah Ashak,	150
Nur Khaḡ khel,	Mullah Ali Muhammad,	200
Musadkhel,	Mullah Ahmad Khan,	160
Alikhel,	Mullah Syad Nur Muhammad,	80

The remainder of this clan, located, (as is already well known) in the vicinity of Esankhel, on the Indus, are our own subjects; and belong to the agricultural class.

THE KHAROTIES are divided into

Seven trading factions.

<i>Khels.</i>	<i>Present chiefs.</i>	<i>Tents.</i>
Ahmadkhel,	Muhammad,	300
Ditto,	Pir Khan,	200
Ditto,	Hikmat,	200
Yahkhel,	Gannu Khan,	200
Pasanni,	Ganda Khan,	250
Hadyakhel,	Maswat Khan,	300
Narzik,	Tur Khan,	50

Besides a few families residing in Cabul.

Total, 1500

Two shepherd divisions.

Marakzai,	Sulaiman, Kehrmeḡ, Maḡin, Nur Muhammad Khan,	100
Kokalzai,	Nasr Khan,	400
These border on the Jaddran country,		500

Eleven Agricultural divisions.

<i>Khels.</i>	<i>Present chiefs.</i>	<i>District.</i>	<i>Houses.</i>
Umarkhel,	Zarin, Shekh Muhammad,		
	Kamal Khan and Rasul Khan,	Uspūḡna,	140
Saindakhel,	Sirdar Khaḡ,	Gumal,	50
Ditto,	Muhammad Yar,	Ditto,	30
Yahkhel,	Yar Muhammad,	Ditto,	80
Hybatkhel,	Sahib Khan and Daud Khan,	Ditto,	30
Zakukhel,	Marwat Khan,	Babikhel,	40
Surabikhel,	Sirurer Syad and Muhammad,	Sarobi,	100
Yazi,	Syad Khan,	Yazil,	30
Langikhel,	Sahibdad,	Sarobah Nallah,	} 500
Yuzarkhel,	Mazzeh,	Ditto,	
Tunikhel,	Janneh,	Ditto,	

Total, 1,000

The Sulaimanzai Povindials are all fakirs, wandering about from encampment to village, and living on the industry of their neighbours; they muster some five hundred souls.

The Kharoties, like their neighbours the Jaddrans, are perfectly independent excepting those residing in Saroba and Sinowzi, which are subject to the ruler of Zurmat; and pay, the former 140 Rupees, and the latter 240 Rupees annual revenue. This tribe must not be confounded with the Kharoti Ghilzies which are perfectly distinct and quite a different race.

The Gulpi pass traversed by these tribes in their annual migrations, has already been described by an officer from personal observation, which must be far better than any sketch which I could offer from native information; but the following routes (also used by them) from Kandahar, Khilat-i-Ghilzi, and Mukar by the tract known as the Rah-i-Maruf, may be useful; the merchants proceeding by it from Kandahar have first to pay Rupees 2-10 per camel to Sirdar Gholam Hydar Khan at Cabul, besides 6 annas to Mir Alam Khan, the head of the Utak Ghilzies at his fort at Margha. All Hindus coming up from Hindustan by this route are taxed according to the circumstances of each, one man paying 10 Rupees while a poorer person gets off by paying 4 Rupees.

From Kandahar to

• **KILLA MOMAND**, 6 koss over the Kandahar plain; the water here is from springs, but brackish; a little cultivation in the neighbourhood.

• **TARNAK**, 6 koss, over a sandy plain; encamping ground on the bank of the Tarnak river, from which water is procured.

• **WILGAI**, 5 koss. In this day's march a small kothal had to be crossed no provisions procurable here, and water only from springs.

• **JANDAR**, Madat Khan, 5 koss. A village in the midst of a well cultivated tract on the banks of the Arghusan. Road good.

• **LORA**, 6 koss. Road along the bed of the Arghusan; here also are villages and cultivation and Lora itself is situated at the junction of a stream coming down from above Mukar, with the Arghusan.

• **SURGHAZ KOTHAL**, 6 koss. Still up the bed of the stream; the road is broken and rugged; there are a few small villages in the neighbourhood surrounded by small patches of cultivation; the country generally mountainous barren; encamp at the foot of the Kothal.

• **7TH MARCH.** This, though not a long march in actual measurement, is a most tedious one; the ascent and descent of the Surghaz mountain has to be accomplished, which takes the greater part of a day. The encamping ground is at a spring on the far side of the range, just crossed over; no village, but some trees.

8TH MARCH, 6 koss over an undulating broken country, gradually descending down again to the bed of the Arghusan, on the bank of which is the spot for encamping.

SHIRKZAI, 6 koss, over a country undulating and hilly, though the banks of the Arghusan are here and there cultivated, and have a good sprinkling of villages.

KATT, 6 koss, same sort of road as yesterday.

11TH MARCH, to a Ghilzie encampment near some springs. The road leaves the bed of the Arghusan and crosses the Ghwanza Kothal, which is neither high nor difficult; this is the last halting place in the Kandahar district.

~~SURKHEL~~, 7 koss. A village belonging to the Tochi Ghilzies; country tolerable well cultivated, water brackish from springs.

STURANISA, 7 koss, over an undulating plain; no cultivation; villages deserted; water procurable from wells; this spot belongs to the Tochi Ghilzies.

KIRSHETU KE KILLA, 6 koss; road good, country level, but only inhabited by wandering Babars; water from karezahs.

TOPAN, 6 koss, over a plain; here is one well but no cultivation. The country belongs to Babars.

LOWANA KA REZ, 7 koss, over a plain; Lowana is a small village surrounded by cultivation.

GURABI DARRAH, 6 koss; halting-ground at the entrance to the pass. Water procured by digging in the bed of a ravine where it is always to be found close to the surface.

LARI, 6 koss; the name of a plain where kafilahs usually encamp; it is occupied by a poor and inoffensive tribe of Kakars. Road through a long durrah flanked by low hills. Water from springs.

TRIKHGAZ, 7 koss. This place consists of 30 or 40 houses of the Jhunian tribe. It was in the days of the Moghal Empire, famous for the manufacture of weighing scales: made of raw hides; and although this trade has almost disappeared, yet the manufacture still exists. Country hilly and barren.

MUKHAL; an encamping ground 6 koss from the last; road passing through a long defile; water procured from a small stream, a tributary of the Gurnal. From this spot three darrahs open out: the Jhob; Kundar and Gurnal. The Kakars hold Jhob, while the Khoraties, Appezies, Mundakhel, Sheranis and Waziris, are to be found in the other two.

MANUKHANI, 8 koss, a long and tiresome march; for five koss through a narrow defile, commanded by lofty heights; the path then debouches on the Mamukhani plain, occupied by Mundukhel and Nasrs.

KHURKHUNDI, 6 koss; here are a few villages in the midst of cultivation belonging to Mundukhels and Nasrs. Road generally through a hilly country along the bed of the Kundar stream.

GUSTA, 6 koss; still along the bed of the stream; this spot which is only an encamping ground without houses belongs to the Mundukhel, described as a pastoral race in alliance with the Nasrs, and generally able to defend their own; they never molest caravans passing through their country.

HUSEIN NIKA, 7 koss; a halting-place at the Ziarat of Husein, where the Kholdadkhel and other Sulaimankhel Ghilzies come down to trade and barter with the Lahanies. Road as in yesterday's march. From here two roads strike off, one to Guliri and the other to Zao.

DAMANDAR, 7 koss; a halting-place watered from a spring, on the watershed line between the Kundar and Gomal streams; this day's march is a difficult one, through a rugged darrah, at the end of which a high kothal has to be ascended.

KANZUR. The first halting-place in the Waziri country, on the banks of the Gomal. Caravans are frequently attacked by the Waziris in all the route through their portion of the country where there are no villages, but only well known halting-places, named as here shown. The road in to-day's march is down a steep descent and then along the bed of the Gomal river.

JANMTAI, 7 koss; along the bed of the Gomal.

KOTGHI, 7 koss. Ditto. Ditto.

KIKKANSI, 9 koss, along the bed of the Gomal. 2 koss from Kotghi is the Tol darrah, a narrow but well cultivated glen, inhabited by Taftani Povidials who are on friendly terms with the Waziris; but the remainder of this day's march is notoriously subject to Waziri raids.

GULIRI, 14 koss. Leaving the bed of the Gomal and crossing a very difficult kothal. Water is scarce at this stage.

MASHKANS, 10 koss, through low barren hills; water from a brackish spring.

ZERNARIKAI, 8 koss. Ditto. Ditto. Ditto.

MANJIGARI, 9 koss; at the 4th koss the road passes out of the hills and crosses to this village in British territory.

Caravans from Khilat-i-Ghilzie pay a tax of Rupees 2-8 to the ruler of that district before starting, and a further sum of Rupees 1-10 to Mir Alam Khan and take the following route.

Mullahhad Akhun, 7 koss. Water from a karez: country tolerably cultivated, with occasional gardens; inhabited by Utak Ghilzies, and the road crossing the Tarnak stream, traverses a succession of small darrahs.

BAGHAT, 7 koss. Road over a plain : water from a karez ; here are numerous almond gardens, and the country generally is well cultivated.

PESHU. A Ghilzie halting-place, at the foot of a kothal, and a spring. On the summit of this hill is a tower where the Ghilzie transit duty is collected.

CHAONI, 8 koss. Road bad, and country broken and hilly ; two kothals have to be crossed. Chaoni is the head-quarters of Mir Alam Khan, already mentioned as the chief of the Utak Ghilzies. Water from a karez and springs : country in the immediate vicinity, cultivated.

KHANAN, 6 koss. An old Ghilzie fort : road good over a level country ; and water from springs.

LORGHAI, 6 koss. Road tolerable ; this village is on the boundary line between the Utak and Tochi Ghilzies, country undulating. At Lorghai are numerous karezas and a stream.

MURGHIA, 8 koss, over a plain ; some cultivation, water from springs and karezas.

DARWAZA, 7 koss ; a Ghilzie encamping-ground where there are numerous springs.

SINGARI, 5 koss ; over a plain. Water abundant.

KASSASA, 6 koss, road through low hills ; halting-place at some springs on neutral ground between the Kakars, Mundukhel and Tochi Ghilzie tribes.

CHISMUNI, 8 koss ; in this march a small kothal has to be crossed ; remainder of the road over an undulating country. Chismuni is a valley with several small villages scattered over it, inhabited by Dhawi Ghilzies. Water plentiful.

TOPAN, already mentioned as the 15th stage in the Rah-i-Maruf from Kandahar.

The third branch of this road joins in from Mukar. Caravans proceeding by it, have to pay 5 Cabuli Rupees to the Ghilzies' as transit duty. The stages from Mukar are :—

GHILAN, 6 koss, through the villages and cultivation of the Taraki Ghilzies.

DHAND, 6 koss, road good. Country cultivated and water from karezas.

WASTAZI, 6 koss, over a plain country as yesterday. At this place the water of numerous karezas, all brackish, disappears in the soil.

UTKAN, 7 koss ; road through a narrow darrah, country undulating, hilly and but partially cultivated. Water brackish from wells.

KILLA KHAN, 8 koss, country sprinkled with Taraki villages, and cultivation : water abundant.

TARZAR KA SIR, 6 koss ; road along a darrah for the greater part of the distance ; after coming out of which, arrive at an open spot of the above name containing a few Taraki villages.

ZANGALLA, 8 koss; one low kothal has to be crossed in to-day's march, known as the Zangalla; the Tarakies of this place are all shepherds and have little or no cultivation.

SHAHDUK, 8 koss; a difficult kothal has to be crossed in this march; country mountainous. Water from springs: no cultivation to be seen.

SPEDAR, 7 koss; this is the name of a halting-place, without inhabitants; water from springs; country rugged; and several very difficult ascents and descents to be got over during this march; this spot is the limit of the Taraki Ghilzie country in this direction.

MULLAH MIYAN ZIARAT, 8 koss; this also is merely an encamping-ground, in the country of the Jumiani Ghilzies; water from a spring; country much the same as in last march; road through a difficult pass.

BOZA, 9 koss, over a comparative plain. At the halting-place is a brackish spring, but no inhabitants, but the Sulaimankhel village of Nasrs is only two koss off to the northward.

LURMURGH, 8 koss, an encampment of Taraki shepherds, near a spring; the road generally good with the exception of one small kothal.

GUDAWANNAH, 8 koss; this is a small place belonging to a colony of some 1500 Lohwanies, who are generally engaged in the salt trade; considerable quantities of salt are excavated here, and exported to Afghanistan; the water at this stage is brackish in the extreme; there is a low kothal in this day's march, but owing to its broken and angular surface it is difficult for camels.

LARI, 6 koss, already mentioned as the 18th march on the Rah-i-Maruf route from Kandahar. These routes are often taken by the Povindians in preference to the more beaten tracks on account of the abundance of forage for cattle and camels, which is often scarce elsewhere.

In the Kandahar district, the chief merchants are either Hindus, Shikarpuries or Persians; of the first there are 350 shops belonging to Uttaradhi, Dakhini and Khatri castes, and 190 houses of Shikarpuries and others. The Hindus are all cloth-sellers, spice-dealers and shroffs. The Shikarpuries are cloth-sellers, general fruit-dealers and agents for large firms in Shikarpur (who have transactions with most of the large cities in Asia;) in their hands are all the exchange transactions, and much of the wool trade, which is daily growing into greater importance in this part of the country.

The following are a few particulars regarding this trade. At Birgand, Hazara, Herat and Kandahar, when advances are made to the nomads on the future crop, the rice on the spot is about 12 Co.'s annas per Kandahari maund of 4 Co.'s

seers ; but if purchased at the time of shearing, it costs Rupees 1-4 for the same weight ; and if taken on credit Rupees 1-8. A load of 48 maunds Kandahari, or 192 Co.'s seers, is carried to Kandahar from any of the other districts abovementioned for Co.'s Rupees 12-8 ; and from this point to Kurrachi for the same sum. The reduced rate for the latter distance is accounted for by the road being better, and, below Dadar, perfectly safe. The gomashtha or agent proceeding with the investment receives $\frac{2}{3}$ of the profits, taking an equivalent share of risk ; but if the arrangement with him is made on the Muhammadan principle (known as Mozaribat) when the agent runs no risk, $\frac{1}{3}$ of the profit is absorbed in his pay.

The agents in Kandahar say that the tariff of boat-hire from Kurrachi to Bombay varies so much, that it is impossible to give even a fair approximation to the expenses of transit, but that the price in Bombay may be put down as 192 Rupees per kundi of 60 Kandahari maunds. Pure white wool is the most marketable, but brown and white are frequently mixed. The wool of Birgand and Herat is generally shorn twice a year, and if not exported is manufactured into carpets, bala-zins, masnadi, namads and common felts. The fine wool known as kurak is procured from goats in the Herat, Gazak, and Hazara districts.

The Birgand and Herat carpets, sold in Hindustan as Persian, are woven in looms by 6 or 8 men at each, much in the same way that carpets are usually made in our jails, but of a much finer texture ; and the wool is always dyed before being spun into thread, which is said to make the carpets keep their colour much longer. Carpets are purchased from the manufacturer at 10 Herati Rupees (each 4 Co.'s annas) per square yard, and fetch in Hindustan 10 Company's Rupees.

In making masnadi namads, the great art is in having the wool thoroughly carded and cleaned first, and then lightly made up into a sort of half-felt foundation, on which are placed pieces of colored wool of the required pattern anointed with soap ; the whole is placed on a frame of reeds, and rolled up and out again till the wool is worked thoroughly into one homogenous sheet of the required firmness ; the namad is now opened out, and well rubbed under the feet ; and lastly after a second coating of soap, the whole is finished by hand-rubbing. Each masnadi namad sells at from 7 to 15 Rupees on the spot.

Bala-zins or saddle cloths are made as above, but without figured patterns of any sort, and are of the finest picked wool, or even coarse kurak, and fetch 6 or 7 Rupees each at the manufactory. Kurak is procured from goats by combing them once a year, with fine iron combs, by which only the

finer parts of the under coat is taken off; this wool is generally used for making warm under-clothing for people of rank, and is worked up like baluzina, but in much thinner sheets, being little, if at all, inferior to pashminahs, selling at from 7 to 20 Rupees each on the spot.

The great staple produce of Kandahar is dried fruit; of which apricots,

Dried fruit.

grapes and figs are the chief; of the first, there are ten descriptions, namely, surkhah, charmags, kaisai, pasrassi, sadhai, shamshi, phen, murzi, safedcha, pasrassi miranjani and shakarpara.

• Young trees of any of these descriptions are obtained from the stones of the fruit, which are soaked in a water-pot for about 20 days, or until they germinate, when they are taken out and planted on ridges, and so watered that the moisture may reach the stones without wetting the shoots, which are liable to rot. When these young trees are a year old, they are transferred to the gardens, where they are to remain; and the following year budded; they bear in the fourth year, and are said to last from 25 to 30 years. For method of budding see Doctor Bellew's report.

The pasra-si miranjani and kaisai are the most esteemed.

The fruit of the charmags, when perfectly ripe, is split; the stone taken out, and the two sides stuck together again, and thoroughly dried in the sun on beds of straw; when ready they are called "khistas" and sell at the rate of 10 Co.'s seers per rupee in Kandahar.

The pasrassi miranjani, when thoroughly ripe, is also stoned; but the kernel is restored, and the fruit dried as above. When ready, they are called "ustak" or khubanies, and fetch in Kandahar a rupee per 12 seers.

The other descriptions of apricots are also dried, but the above are the most approved varieties.

• Of grapes there are 18 sorts, rocha, kalachianni, khalali; all early sorts of which, the last mentioned is the most esteemed; siah, lal, sahibi, kismis-i-safed, husaini, kismis-i-surakh, katta, ita, Shekh Ali, Taikhuri, Kalaghuchak Aimi, Kalamak, Khail, Ghalami, askari.

• The vines are generally pruned about the beginning of March, and cuttings planted for new vines; these latter are carefully watched, and as soon as the shoots appear, one only is allowed to grow; the most promising being of course selected; a vine is only allowed to increase a branch a year, all other shoots being pruned away. They are, in Kandahar, usually planted in a deep trench, the earth from which is generally thrown up on the north side and forms a bank upon which the vines are trained. The principal portion of the gardens surrounding most villages in the Kandahar district, is taken up with vine culture, and the total produce must be enormous.

Bunches of the kismis-i-safed, when perfectly ripe, are cut and hung each on a separate peg in the drying-house, which is a shed built for the purpose; the waks being perforated all over by loopholes from top to bottom to secure a free circulation of air; here they remain for 40 days, and are then taken down, shaken from the stalks, picked, cleaned, and sent into the market as raisins without seeds, called bedana or kismis-i-sabz, selling at about 16 seers per Co.'s Rupee. The siah, surkh and sometimes the ita, are dried in the sun on beds of straw; and when ready, become the common kismis or kismis-i-surkh, fetching in the Kandahar market about a rupee for from 24 to 28 seers.

The katta and ita, are sometimes dried; but more frequently pressed for their juice; for this purpose they are placed in a series of pakka rats three in number; the first has a coarse grating at the bottom which allows nothing but juice to pass into the second. The grapes when ripe are thrown into this vat, trodden under foot, the juice accumulating in the second vat where it is allowed to stand till the sediment subsides: the clear portion is now drawn off into cauldrons, and well boiled; after which it is put out into the third vat to cool, and call "doshab," selling at from 12 to 16 seers weight per rupee.

The ita, when perfectly ripe, is also treated in the following manner. Five chittaks of slack lime are mixed with one seer of sujji (natram) in a garra of water, well shaken, and allowed to stand for 24 hours; it is then called tezab. Then 10 maunds (Kandahar) of water are well boiled in a cauldron, and as much tezab as a man can take up in both hands is thrown in. Two bunches of itas are now taken, dipped into this hot mixture, stirred about, and quickly withdrawn; if the grapes be slightly cracked, it is a sign that the mixture is perfect; but if not, they are again dipped, or a little more tezab added, according to circumstances. Grapes thus treated, and thoroughly dried on straw, are called "aljosh," and sell at from 8 to 10 seers per rupee, most other descriptions of grapes are consumed as fruit, and not dried as raisins.

Figs are of two sorts: black and white; the first are never dried, but the latter are picked when perfectly ripe and spread in the sun on beds of straw till nearly dry; each fig is then separately pinched in the centre, so as to turn in the stalk and opposite end, and then thoroughly dried previous to stringing on long strings; after which they are sent into the market, fetching a rupee for every 16 seers.

Fig trees are propagated from cuttings, but never transplanted.

Of pomegranates, there are 5 sorts: panjwai, basu, sherin, tuash, and bedana; the first are by far the best, then the basu, &c. The panjawai and bedana are those generally exported.

Alu bokharas are of two sorts, black and golden, of which the latter are the

best; the first when ripe are dried on straw in the sun, and sell at 20 seers per rupee. N. B. All alu bokhara tree require to be grafted.

The following are the 8 varieties of mulberries found at Kandahar; parikuk kurma, kalulang, Ibrahimkhani, bedana, patavi, siahtul and danadar; the most esteemed of which are the parikuk, patavi and bedana; all are grafted except the danadar.

Madder is extensively cultivated in the Ghazni and Kandahar districts, and is said to be a very profitable crop, notwithstanding that it takes three years to come to maturity, and is even better if left in the ground for a fourth. The green tops are generally eaten down by sheep till the last year, when the plant is allowed to ripen. The bones of all sheep so fed are said to be coloured, but the flesh is not in any way affected.

The following is a list of prices in the Kandahar market of articles imported from various quarters.

FROM BOMBAY.

*Imports.**Prices.*

<i>Names of articles.</i>		<i>From</i>	<i>to</i>
Long cloths,.....	per piece,	7 8	6 8
Ditto unbleached.)		4 8	3 0
Madapollams (white,)		9 0	6 0
Alwan (shawl stuffs) (red,)		10 0	8 0
Ditto (orange,)		9 0	5 0
Ditto (green,).....		9 0	5 0
Ditto (white,)		8 0	5 8
Khasa,		3 0	2 0
Jaconet (grey,)		3 0	1 8
Ditto (white,)		3 8	2 8
Dinnity (white,)		4 0	3 0
Ditto (rose,)		9 0	7 12
Flowered muslins (all colour,)		3 8	1 8
Coloured muslins,		3 8	1 9
Net,	per yard,	1 0	0 7
Drill (white,)	per piece,	10 0	0 7
Flowered muslins (golden,)	per piece,	6 0	3 0
Velvet (black,)	per yard,	6 12	8 0
Ditto, (red,)	Ditto,...	1 12	1 0
Majut (?), (Imported,).....	Ditto,...	7 8	5 0
Broad cloth,	Ditto,...	7 8	5 0
Chintz Scarlet, (red,).....	a piece,	12 0	8 8
Ditto Ditto (black,).....	a piece,	8 0	6 2

Chintz (Scarlet and rose Coloured,)	a piece,	5 0	3 0
Ditto Ditto (white),	a piece,	8 0	5 0
Chintz black and other colours,	a piece,	5 8	5 0
Ditto Shakar kous (a colour,)	a piece,	9 0	6 0
Khasa scarlet,	a piece,	5 0	3 8
Shawls,	each,	6 0	4 8
Merino,	per yard,	2 0	0 12
Molasses,	per seer,	0 8	0 0
Sugar,	per 3½ seers,	3 0	2 8
Black pepper,	Ditto,...	2 0	0 0
Sal Ammoniac,	Ditto,...	2 0	0 0
Cloves,	Ditto,...	2 8	0 0
Green and black teas,	Ditto, ..	20 0	12 0
Turmeric,	Ditto,...	2 0	0 0
Dry ginger,	Ditto,...	2 0	0 0
Preserved ginger,	per jar,	4 8	3 0
Orpiment (yellow,)	per 3½ seers,	2 0	0 0
Ditto (black,)	Ditto,...	2 0	0 0
Cinnamon,	Ditto,...	4 0	0 0
Cardamums (small,)	Ditto,...	3 0	0 0
Ditto (large,)	Ditto,...	3 8	0 0
Thread (per bundle,)		6 0	0 0
Cocoanuts,	per 3½ seers,	3 0	0 0
Satin,	per yard,	2 8	0 0
Flannel,	Ditto,...	1 0	0 0
Russian satin,	Ditto,...	1 8	0 0
Cambric,	per piece,	5 0	3 0

Penknives two bladed 1-8 ; ore blade 1 : large sailor's knives 4as. ; quantities of pottery ware of all descriptions are imported, as also needles and thread, and a few English medicines, which however kill many more than they cure ; for being administered by a native hakim who knows nothing of their properties, but tries the effect of the first which may be at hand, and regulates the quantity given by the price.

N. B. The pieces of cloth above alluded to are of all sizes 40, 31, and 29 yards, and the Affghan gaz (or yard) is 3½ English feet.

The following are the Kandahari weights:

A Kandahari seer weighs, Co.'s Rupees, 8 0

A Charak is 10 seers, or " 80 0

4 Charaks are one maund.

1 Miskal is 4½ masha.

1 Masha is 8 Ruttis.

COINS.

6 Cabuli rupees,	5 Co.'s Rupees.
1 Kandahar rupee,	$\frac{1}{2}$ „
12 Shahi make 1 rupee Kandahar.	
6 Pice Kandahar or 4 Company's pice, 1 Shahi.	
2 Shahies Kandahari, 1 miskal.	
4 Shahies Kandahari, 1 abbassi.	

The whole of the copper coinage is called in every two or three months, at the will of the ruler of Kandahar (who regulates the value of the shahi and usually brings them down to half price for a few days before they are called in,) and taken at half price, stamped and re-issued at their full value. All which remain in the market of the old supply (unstamped) are called ghaz.

IMPORTS FROM AMUTSAR.

Names of articles.	Prices	
	From	to
Pashmina shawls according to quality,		
Molasses per Kandahar maund,	2 4	0 0
Turneric,	1 8	0 0

Punjabi shoes, Penholders, Lungies, cloth, Cashmir shawls, Pattu Cashmiri, zinc, saffron, Cashmiri 16 Rupees a Kandahari maund and Peshawar Lungies.

FROM MULTAN.

Rough cloth,	per 100 yards,...	9 0	0 0
Colored sheets for women,	20 ditto,	17 0	0 0
Chintz, Nasrkhani,	20 pieces or 160 ditto, ...	20 0	0 0
Ditto Lalgurie,	Ditto ditto, ...	8 0	0 0
Alacha,	4 yards,...	1 0	0 0
Buffaloe's hides, cured,	20	60 0	0 0
Goats,	20	17 0	0 0
Shoes according to quality,		0 0	0 0

FROM BOKHARA.

Russian gold lace,	per tola,	2 0	0 0
Bokhara silk, per Kandahar maund,		35 0	0 0
Labani, ... Ditto	Ditto,	25 0	0 0
Kokani, ... Ditto	Ditto,	25 0	0 0
Gardanzi, ... Ditto	Ditto,	83 8	0 0
Bokhara Tomujabin, ... Ditto,		2 8	0 0
Gold lace (imitation,)	per yard, ..	4 0	0 0
Gulbadan (a silk cloth,)	Ditto, ...	1 0	0 0
Kanawez,	Ditto	3 0	2 0
Postans (fox skin,)	each, ...	20 0	0 0

Postins (rat skin,)	each, ...	25 0	0 0
Sinjak Postins,	each, ..	40 0	0 0
Sinabands and Postins Samuri,		600 0	100 0
Choghas (Alghani,)		50 0	0 0
Russian boxes of all sorts and prices,		0 0	0 0

FROM MASHAD AND KHORASAN.

Naishapur Terozes (Turquoises,) at all prices,		0 0	0 0
Opium (Gunabad) per Kandahar maund,		35 0	0 0
Ditto (Yezd,)	Ditto	43 0	0 0
Kanawez,	per yard, ..	1 8	0 0
Silk lungies,	each, ..	9 0	0 0
Ditto (Yezd,)		5 0	0 0
Razaies from Yezd,		3 0	0 0
Silk handkerchiefs, (black,)		4 0	0 0
Bulghar skins,		15 0	0 0
Bala-zins,		20 0	10 0
Black boots,	a pair,...	8 0	7 0
Abrak (rahdar,)	each, ...	280 0	0 0
Abrak (Mashadi,	each, ..	50 0	15 0
Ditto Kirmani,	each, ...	9 0	0 0
Pittu,		12 0	0 0

Besides the above Mashadi double-barrelled guns, pistols, and swords, choghas, namdas, sinabands of Kurk, white and grey drills, and chintz of all sorts and prices.

FROM CABUL.

Postins,	each, ..	25 0	3 0
Sinabands,		10 0	6 0
Pattu,		20 0	15 0
Rice,	per Kandahar maund,...	1 8	12 0
Walnuts,	Ditto, ... Ditto,...	0 8	0 0
Cabul Molasses,	Ditto, ... Ditto, ..	1 0	0 0

Besides the above, Lungies, Barrak, and Janab.

FROM ANARDARRAH.

From this district are brought the famous pomegranates, which are perhaps the finest in the world, as also asafœtida; this trade is chiefly in the hands of the Tajaks and Kakars.

The Tajaks of Anardarrah are all under Mir Muhammad, Ahmed Khan, and Syad Musa of their own clan, who are respectively at the head of 800, 200 and 200 families. The lands of these Tajaks are all laid out in fruit gardens, producing jujubes, pomegranates and figs, the value of which may be estimated

Agent, who presides over all panchayets and collects the "Juz," Bhanna Chur and Jairam, none of these now appear to have any dealings with Cabul, and although bills can be easily negotiated on Shikarpur, the Panjab or Herat, orders on the capital are difficult to procure.

The Syads of Peshin, Kokars, Bakhtyars and Beluchis generally, are the tribes chiefly engaged in the horse trade, which usually flourishes for six months in the year, but is stagnant for the hot months and during winter, when the roads are partially closed by snow; about 2 or 3000 horses are said to pass through Kandahar annually; the chief breeding districts drawn on by these traders are Sarakhs, in Irak, Maimunnah in Turkistan, Nur and Killah now in Hazarah. Darya Gaz and Khilat-i-Nadir, in Mashad; Gulza and Ferozkoh in the Herat district. Of these the horses from Sarakhs, Nur and Gulza are most prized, and are purchased on the spot for, from 10 to 20 tillahs (equal to 60 or 120 Co.'s Rupees). Animals of much higher blood and value are to be found at these places, but they are seldom purchased by traders as there is a great chance of such horses being picked out by the Durani Sirdars (in transit) at their own valuation, and altogether the profit on blood horses is not so great as that on the cheaper breeds.

Colts are allowed to run at the mare's foot until a year old, on the extensive grazing grounds of these districts, and as soon as weaned are sold to Hindus who keep them a short time and barter them against Indigo, cloths, &c. &c. brought for the purpose by regular horse-dealers. At Kandahar, transit duty at from 15 to 30 Rupees is charged on each animal, and to escape this tax the traders frequently take the desert routes through Siestan to Belochistan detailed hereafter.

The Syads of Peshin and other small traders carry on the traffic in human beings in Western Afghanistan, and some 4 or 500 are annually disposed of in Kandahar alone. Some are purchased in Siestan, but most of them are kidnapped; very few Persians are brought here as slaves, and those are chiefly purchased from the Turkomans; they are usually imported by the Siestan route.

Hazarah furnishes a large quota, frequently in lieu of arrears of revenue, when there is any difficulty in realizing the Government assignments made on different villages,—while some monsters in human shape are found among these Hazarahs who sell their sisters and daughters into hopeless bondage. The price of slaves fluctuates according to the price of food. During seasons of abundance, they fetch tolerable sums, but in time of famine or scarcity they are a drug in the market; for instance shortly after our arrival here, last year, when the famine was great in Kandahar, two women and a boy were sold

to one individual for Rupees 120, and almost any number might have been purchased at the same rate.

The Hazarahs and negroes are most prized in Kandahar, as, when treated well, they invariably make hard working, trustworthy servants, and, strange to say, few Hazarahs ever attempt to escape to their own country; the reason is said to be that when there, they have great difficulty in getting sufficient food to exist upon, whereas, when they are with Affghan Sirdars (so long as they do their duty) they get well clothed and plenty of food; they are generally employed in the charge of horses.

There are a good many African slaves in Kandahar; most of these, I find, are brought by pilgrims from Muscat, through Persia and Herat or Siestan, while some (though I am not aware of any arrivals during our residence at Kandahar) are smuggled up with Kafillahs from Bombay. The principal dealer on the Persian line is a Syad (Mir Syad Ali) who has an agent in Herat, while Najak Shah, one of the Peshin Syads used to be notorious on the Bombay route, but he is said not to have visited Kandahar for the last three years: although I know of several slaves now in Kandahar who have been smuggled up within that period by other parties.

The cows of Kandahar and Siestan are in general request, and are said to give 20 seers of milk each per diem, being milked three times in 24 hours; they fetch about Rupees 40 each, but the breed peculiar to the country about Gerdam are the best and cannot be purchased under 50 Rupees each.

Camels are anything but plentiful in the Kandahar district, and the supply is scarcely adequate to meet the demands of the trading population, and many are imported from Belochistan; prices vary from 20 to 100 Rupees. Siestan appears to be a wretched country, for I can hear but of two articles brought from that quarter, Regmah, and eider-down.

Regmah.

The former are a species of small sand lizard (*Iacerta scincus*) procured in great quantities from the sandy deserts bordering on Siestan; they are caught, killed, and dried in the sun for exportation to Hindustan, where they sell at the high rate of 4 for a rupee, being supposed to possess some extraordinary strengthening properties in cases of nervous debility and other infirmities of the same class.

Eider ducks are said to abound on the Siestan Lake, and the natives kill them in great numbers in the following way.

Eider down.

Parties of men go at night and concealing 10 or 12 men in the long grass on the small islands in the lake, the remainder set fire to the heavy jungal round the margin of the lake which so bewilders and frightens the ducks that they flock in hundreds to the islands and are knocked

on the head with sticks by the parties concealed there. The down, however, is much adulterated.

PERHAPS of all the districts round Kandahar, that lying between Siestan and Belochistan is the least known to us, and in the absence of more precise information, the following routes usually taken by Beluchi Kafillahs may prove useful as illustrative of the inhospitable character of that tract of country.

The length of the different marches is not given, as the people-frequenting them, have little or no idea of distances, but each may be put down at an average of 20 miles.

Route from Khilat (Belochistan) to Killapat in Siestan.

KAREZ NAIB MUHAMMAD HUSSEIN. Country well cultivated along this march, and water abundant from karezas: Beluch population.

DARRAH. Population Barraks; country arid and sandy, water from a karez.

DEHI SIRDAR SIRFARAZ KHAN. Inhabited by Beluchies; road all the way over sand; on this march pass a quantity of "balut" (oak) jungal: water from wells dug in the sand.

CHOKANI JAKI. Inhabited by Beluchies: Shah Pasand Khan (Beluch) owns this village; grass and forage are abundant, the population generally following a pastoral life; road as in last march: water from wells.

DARRAH SHAH PASAND KHAN. Road through a darrah, and encamp in it near a spring: no village. Badshah nur killa. Over a sandy undulating desert to a mined village on the banks of the Helmund.

IN THE NEXT 3 MARCHES to Killapat, by Kamal Khan, and Gunbut, the route traverses the cultivated valley of the Helmand, in the district of Siestan, which even the wild Beluchi describes as infested by flies, and where the rays of the sun strike with such vigor on the soil, that even the camel of the desert is obliged to be housed to protect it from their all-powerful and destroying beams.

Another route sometimes used by Beluchies is a direct road from Ghirisk to Kharan.

The first four marches follow down the Hilmand, encamping at Lirkarwallah; Killa Buz; Hazar Guft, and Laki, all Bamekzi or Murzie villages; from the latter Kafillahs are conducted by guides across the desert: for the first day no water is procurable for man or beast; on the second day you arrive

at a place called Harbu, where there are two wells resorted to by nomad tribes during the winter months only. On the 3rd march, a desert is traversed, and no water is to be had. The 4th day brings the caravan to Shur Chahan where there is always some brackish water. The 5th march is also through a howling wilderness without water.

On the 10th day from Ghirisk, arrive at some hills known as the Koh-i-Ishmail Khan, which are of quite as unattractive a nature as the desert just crossed; at this spot are two wells. The 11th march is to Niski. After crossing the hills mentioned in the last stage, the caravan debouches on to an extensive open plain, on which stands the Belochi village of Niski, where water is abundant from wells and springs, 12th village of Shah Pasand Khan, mentioned as the 5th stage in the last route; from this point there are two marches in the Darrah Kharun, throughout which water from springs is procurable at various points. The next stage is to Nawabi Arzad Khan, a Beluch village in the midst of cultivation and supplied with water from springs. One more march brings the caravan to the well known town of Kharan.

Although the innate suspiciousness and love for exaggeration of the Affghan's character render it next to impossible to collect anything like statistical or even reliable information upon the most common subjects, I have from time to time gleaned the above notes from individual merchants engaged in the trade of Kandahar.

The opening up of the resources of Shindh and the Panjab, together with increased facilities for the transit of commerce to and from the port of Kurra-chi, must, no doubt, in time have their usual effects on this part of Affghanistan, and considerably increase the exports of Kandahar. But the impoverished state of the Amir's exchequer, and the expedients which Governors of provinces resort to, to make the required revenue, preclude all hope of reduction in the present heavy transit duties of Affghanistan, during the present reign; nor is it likely that general political fermentation which must in all human probability ensue on the Amir's death, will improve matters in this respect.

APPENDIX F.

A description of Kaffiristan and its inhabitants compiled from the accounts by Mr. Elphinstone and Sir A. Burnes, as well as from information gathered from Kaffir slaves in the service of different Afghan Sirdars.

HINDU KUSH is the name generally given to the watershed line between the rivers Oxus and Indus, or rather to that portion of it in which the Dehasrud, Kholumáb, the Kunduz and Kókehar streams take their rise, and flow northwards to the Oxus, (called by the people east of Balkh the Panj) while its southern slopes are drained by the numerous tributaries of the Cabul river, which falls into the Indus opposite to Attok. The largest of these tributaries is known as the Konour river, which is supposed to have its sources about Lat. $36^{\circ} 30'$ N. and Long. $73^{\circ} 20'$ E. and after draining the mountains on either side of the Kashgar, or Chittral valley, where it is called Bailum, it is joined at Chigurserai (about 48 koss above its junction with the Cabul river) by a considerable stream coming down from the N. W. All the country drained by this last mentioned tributary, which has different names in different localities, is known as Kaffiristan; and, as shown in the accompanying sketch map compiled from native information, comprises the entire possessions of these tribes, excepting the portion held by the Kilties, the water from whose lands runs in a northerly direction, and one or two smaller patches detailed in the sketch.

2. Kaffiristan may therefore be said to consist of an elevated plateau, forming for a distance of about 80 miles, as already explained, the summit of that elevated range called the Hindu Kush; the drainage of this Alpine tract in its highest altitudes seems to be something like the fingers of a man's open hand, a number of small contiguous valleys concentrating their waters in one point, from which the main stream flows down a long deep glen and is joined at intervals by others in valleys shooting out at right angles from either side: the different slopes drained by these small tributaries seem to form the natural divisions of the country, and each valley or glen has its own name and separate tribe, and is again subdivided into many smaller sections.

3. As might be expected in a country of this description, while the upper

General aspect of the country.

and more elevated portions afford nothing better than grazing grounds to the pastoral portion of these tribes, the lower slopes are generally found clad with dense forests of pine; and the narrow and well sheltered valleys are cultivated, and yield, in addition to wheat and millet sufficient for the consumption of its inhabitants, rich supply of grapes, apples and other fruits common in cool climates.

4. The principal divisions of the Kaffir tribes are as follows, Traiegama, Waiegai, Waillegai, Kain, Kamuz, Katti, Bahrah, Divisions of tribes and country. Mundegai, Peh, and Kantor; all of these are again subdivided into endless sections, all of which it would be very difficult and perhaps neither useful nor interesting to trace, but the following are a few of them which, as already shown, are divisions of country as well as of tribes.

1. Traiegama, divided into Gambhir, Kattar and Devi.

2. Waiegai, divided into Paintar, Willwaie and Bangalli.

3. Kantor is the largest division and includes Kaymgai, Peh (again divided into Bairkama, Pinichgram and Atargam) and Gadu.

4. The Kieth is also a very numerous faction, chiefly pastoral, and has the reputation of being the most ancient branch, as all the other divisions of the tribes are said to have been offshoots from it. There are besides the above, a great number of smaller tribes, to be found located along the bed of the main stream, such as, Paj, Paintar, Pendesh, &c.

5. The form of government among the Kaffirs is a sort of patriarchal republic, for there are certain families of ancient Government and lands.

descent in each valley who are much looked up to, and a conclave of the elders or white beards from among whom, settle all matters of government, and when necessary make peace or war. Blood-feuds are very prevalent, and bitter, both between individuals and tribes, and a very common way of bringing about a reconciliation between families is to give a daughter in marriage to some member of the opposition, but in such a case it is understood that no dowry is exacted. Every Kaffir killing a Kaffir, no matter what the provocation may have been, is driven out of his village for three years, at least, after which time he may return with the consent of the elders, but take his chance of being retaliated upon by the relatives of the victim; and in aggravated cases, he is not allowed to return at all. Vengeance is considered a sacred duty, but in the event of two Kaffirs who have a blood-feud between them, meeting under circumstances precluding their settling accounts on the spot (such as one of them having a guest with him) the

party wishing for delay, throws his dagger on the ground, puts his foot on it, and gives his reasons, while the other party advancing also places his foot upon the weapon and both turning their backs on each other depart on their respective business. With all Muhammdans, Kaffirs have a mortal feud, even with converts from their own tribes, and a youth is not considered to have arrived at manhood until he has killed one or two, at least; the greater the number the more exalted his position in society. An oath of peace among Kaffirs in time of hostilities is taken by licking a piece of salt.

6. Kaffirs are physically athletic, powerful men, leading an indolent jovial kind of life, and totally ignorant of literature. Of any description; they have no written language, and pass the greater part of their time in hunting,

Personal appearance and manner of life.

raids, dancing and wine, seldom if ever engaging in trade; and the working classes, such as blacksmiths, carpenters, &c., are all from a certain sect known as "Báni" or, "Shibillah," who are looked upon somewhat in the light of slaves, and perform all sorts of menial offices; and some of the tribes especially those towards Farjghan even sell them to the Nimchas, who are themselves half-bred Kaffirs and carry on any necessary intercourse between them and their Muhammdan neighbours.

7. The entire cultivation of the land is in the hands of the women, who

Agriculture.

till, sow and reap; they have no ploughs, but their chief implements of husbandry are a pointed stick of hard wood, a three pronged-wooden fork, and a reaping hook, a rope is fastened to the fork just above the prongs, and while one woman pushes the fork into the ground as far as she can, a second one turns the soil by pulling the rope forwards; as soon as a field has been turned over, it is manured, and the surface being once more slightly forked up, it is sown and watered; when weeds appear the pointed stick is used to eradicate them, much in the same way as a gardener in England would use a Dutch hoe.

8. The only class of free servants known among these wild tribes are shepherds, and whenever a Kaffir gets very

Shepherds and sheep.

poor, he usually resorts to this occupation, the general reward for such service is one sheep in twenty for six months attendance, but should the shepherd contract to keep the flock for three years consecutively, he is entitled to the fleece of the flock, their milk, and all the he-goats horn during that period, it being always understood that whatever happens, the shepherd is expected to make over at least the same number of sheep at the end of three years as he received upon assuming charge of them. The common breed of sheep in the country is the Dumbah or fat-tailed variety, with the exception of the Peh district, where large flocks of the long-

tailed sheep are to be seen. Each sheep and goat in a flock knows its name, and will come when called like a hound out of a pack.

9. Polygamy is common among the Kaffirs, and like the Jews and Muhammadans the surviving brother takes the widows on the death of a brother; the landed property of the family is always divided among the widows, while the rest of the substance is equally distributed among the sons; daughters, being supposed to live with and assist the mothers until disposed of by marriage, have no share in the inheritance. The condition of women among these tribes is much less restrained than among Muhammadans; they do not conceal their faces, and wander about at pleasure, but are never allowed to eat at the same table with men.

10. When a marriage has been determined upon between the members of two families, a party of elders meet and arrange the amount of dowry, which is generally paid in sheep or goats. On the day of the wedding, the friends of both parties assemble at the house of the father of the bride, who provides a sumptuous repast. The ceremony commences by the attendant priest sacrificing three or four goats over bundles of dried juniper, or yew branches collected on the ground; some of the blood is waved towards the four corners of the earth, supposed to be in the direction of the abodes of each of their deities, who are called on by name, and a portion of the blood is then daubed on the forehead of the bridegroom's father, the remainder being burnt on the dried bushes just mentioned; the flame being increased by the oblations of the guests, which consist of oil, butter and cheese thrown on the flame to feed the fiery element. The repast is now served up upon round tables, while the guests sit on three legged stools. This concluded, the bride is produced, bedecked in all her finery, and accompanied by her husband, walks off to her future home, distributing dried fruits and confectionary to all whom she may meet on the road; arrived at the threshold, the sacrifice of goats is again gone through, but the blood this time is sprinkled on the face of the bride's father. Both parties publicly accept each other as man and wife; the priest invokes a blessing on the union, and the ceremony is wound up by the guests partaking of a second sumptuous repast provided by the bridegroom's father.

11. Attached to each Kaffir village is a lying-in hospital, to which all women are obliged to retire when about to be confined, as the birth of a child within the precincts of a village is supposed to bring down the wrath of the gods in the shape of famine or pestilence: at the end of forty days the mother returns to her home, a great feast is given, and the "little stranger" has a name given him.

12. Kaffirs like many more enlightened nations appear never thoroughly

Funerals: to appreciate a man's deeds until he is beyond all thanks, for the great event in a Kaffir's

history is his funeral: on this occasion the body is dressed out in its finest attire and laid on a bed: the whole population of the village assemble at the house, and keep up a perpetual round of dancing and singing, the men in one party and the women in another, the body being taken up on the bed at intervals and carried up and down the room; in the case of a notable, this ceremony continues for eight or ten days, during which time all present are feasted and regaled with wine, excepting the immediate relations of the deceased who are supposed to be in too great grief to care for such things. After the feasting is finished, the body is placed and nailed down in a box, which is carried to the summit of a hill or other conspicuous spot, and placed under some shelving rock sheltered from the weather, and the spot marked by a cluster of flags mounted on long poles. If the man was a very great worthy, his bones are treated to a new suit of clothes, a second commemorative feast, and a new box at the end of five years. But should he have fallen in a quarrel among his own tribe, he receives but a small portion of these honors. The remains of ordinary folks are simply closed in a box and carried to the top of some adjacent mountain, and there left without further ceremony. In the case of a distinguished warrior who has fallen in battle at a distance from his home; or under such circumstances that the body cannot conveniently be brought home, his friends cut off his head and bring that home to receive the honors, a body of straw being substituted in the clothing to complete the figure.

13. The religion of these tribes is a gross idolatry, though differing in many particulars from that of Hindus. Their

Religion. images are invariably moulded in the shape of a man or woman, their chief deities are called Mâhádeo, Paneo, Truskin Enmrai, Káantar and Bruk, but the great god of which these are supposed to be merely fractional parts, or incarnations, is known by the name of Dogan, who is the creator of all things and wields the destinies of all mankind; the different incarnations having also some slight influence for good or evil. The Kaffir has no belief in a future state of reward or punishment, but holds that the principle of life is never extinct, for as soon as one earthly body is used up, the vital spark is immediately transferred to another of the same species.

14. The priesthoods are invariably of a particular caste called "Utah,"

Priests. one family of which is attached to each idol to perform the services and receive offerings.

These men are generally wealthy, and looked up to by the Kaffirs, who, with this exception, ignore caste and all Hindu ceremonies as well as their ideas

of clean and unclean meats; they will eat the flesh of cows and pigs and in fact of all except carnivorous animals. Before undertaking an expedition, or indeed any matter.

Dils or prophets. of great moment, a Kaffir generally sends for a "Dil" who is a sort of hereditary prophet among them, and requires from him the oracular result; on these occasions the prophet seats himself mysteriously on the ground, balancing a strong bow by the centre of the string between the fore-finger and the thumb of both hands, placed close together, and calls on one of the deities (but more especially Truskin) to declare what the result will be; in about quarter of an hour, should the bow oscillate in the direction of its length, the answer is supposed to be propitious, but if sideways, the reverse. Should Truskin not vouchsafe an answer, which is sometimes the case, another of the deities is similarly applied to, the bystanders all the while throwing down votive offerings before the Dil, for the god, to induce him to return a favourable answer; the Dil of course being the self-constituted purse-bearer.

15. As the account of the religion of these tribes given by Mr. Elphinstone somewhat differs from the above obtained by me from men of Trijuma and Peh, I give it, he says.

"The religion does not resemble any other with which I am acquainted. They believe in one god, whom the Kaffirs of Mr. Elphinstone's account. Kamdesh call Imra, and those of Tsokoi-Dogan, but they also worship numerous idols, which they say represent great men of former days who intercede with god in favour of their worshippers. These idols are of stone or wood, and always represent men or women, sometimes mounted and sometimes on foot. Malla Najib had an opportunity of learning the arts which obtain an entrance to the Kaffir Pantheon. In the public apartment of the village of Kamdesh, was a high wooden pillar on which sat a figure with a spear in one hand and a staff in the other. This idol represented the father of one of the great men of the village, who had erected it himself in his lifetime, having purchased the privilege by giving several feasts to the whole village; nor was this the only instance of a man deified for such reasons, and worshipped as much as any other of the gods. The Kaffirs appear indeed to attach the utmost importance to the virtues of liberality and hospitality. It is they which procure the easiest admission to their paradise, which they call Bari-le-Bula, and the opposite vices are the most certain guides to Bari-Daffar-Bula, or hell."

16. When about to make a sacrifice to the gods, a Kaffir first takes water, and pronouncing the name of the deity it is intended to propitiate, dashes a handful of it

Sacrifices.

into the animal's ear, when, if the victim shakes his head to get rid of the water, it is supposed to be a sign that the sacrifice will be accepted, but if not the animal is not killed. All cattle and sheep taken in battle with their enemies are sacrificed to the gods and not one kept, while all arms, &c., become the property of the captors.

17. These tribes are noted even among their Muhamadan neighbours for the faith with which they keep every compact once entered into. A Kaffir before breaking a truce, even when made for a stipulated time, invariably sends a brace of bullets or arrows as a significant hint of his future intentions, but like most barbarous, and some which consider themselves civilized, tribes, they consider any deceit fair in love or war. This race looks upon hospitality as a sacred duty, and when an old and intimate friend comes to a Kaffir's house, the host runs to the flock and brings his finest ram, which is killed, and a handful of the blood sprinkled on the forehead of his guest, while the flesh is cooked for his dinner. When a very celebrated character arrives in a village, the people turn out, place him aloft on a charpai and dance about with him thus raised and around him for two or three hours, with music and firing guns and pistols, but these are honors seldom conferred; perhaps once in ten or twelve years.

18. Houses are usually built on the slope of a hill: the walls are formed of stone, mud and wood fitted together, and rise two or three stones in height, having underground cellars for wine. The upper apartments are reached by stairs formed of the trunks of three or four large trees, placed in a slanting direction, side by side, having deep notches cut in them to answer the purpose of steps.

19. Kaffir wines are of two classes, dark or light, according to the colour of the grapes used in the manufacture, none but children are allowed by their laws of the land to touch the vines before an appointed period, when the whole tribe set to work and get in their vintage, this custom was adopted in order to ensure the grapes being thoroughly ripe before they are made into wine, and secure its being of the best quality. The fruit is trodden in a large wooden trough, from which a small spout conducts the juice on to a grass sieve, placed over the mouth of a large earthen or stone vat, in which the wine is allowed to settle and ferment, the froth which rises being daily skimmed off. As soon as the process of fermentation is over, the sediment is removed from the bottom of the vat in wooden ladles, with the greatest care, to prevent the wine becoming muddy, after which the mouth of the vat is closed with mud, and remains

so for three or four months, when the wine is fit for use, but the longer it is kept the more it is valued. When the whole of the wine has been used, bread is soaked in the lees at the bottom of the vat, and in this shape forms a *recherché* dish among Kaffirs.

20. In killing sheep for food, Kaffirs cut their throats by sticking the knife through and cutting outwards; bullocks are first knocked down with a pole-axe, and then bled to death. Some of these tribes will not eat fowls owing to their always feeding on dungheaps, and consider them unclean, for which reason they are ~~not~~.

21. I cannot better describe the account of the Kaffirs given by themselves than by extracting the following passage from Sir Alexander Burnes' Notes on these tribes, which I have had corroborated by Faramosh Khan, a Kaffir slave from Waigal, and General of the Troops of Sirdar Ghulam Hydar Khan heir-apparent of Cabul.

"In speaking of their nation, these tribes designate themselves as the Kaffir account of themselves. Muhammadans do, Kaffirs, with which they do not couple any opprobrious meaning, though it implies infidel. They consider themselves descended from one Kourshye, and their Muhammadan neighbours either corrupt the word, or assign them a lineage from Koresh, one of the noblest of the tribes of Arabia, to the language of which country they further state, ~~that of the~~ Kaffirs to be allied. They have no distinctions of black and white Kaffirs that I could hear of and one of my Kaffir informants assured me that his tribe looked upon all as brothers who wore ringlets and drink wine. They have no definite idea of the surrounding countries, Bajour and Kumar to the south, being the limits of their geographical knowledge. They have no books, nor is reading or writing known in the nation, so that they have no recorded traditions. Their country has many table-lands, some of which extend for fifteen or twenty miles, and on these there are always villages. Waigal and Kamdesh are on one of these plateaus. The winter is severe, but in summer, grapes ripen in abundance. They do not appear to carry on any combined operations against their neighbours, but they retaliate when an invasion of their frontier takes place, and are very inveterate against the Muhammadans and give no quarter to captives. They possess great ability and activity, qualities which their enemies accord to them, Muhammadans seldom venture to enter their country as travellers, but Hindus go as merchants and beggars (*fakirs*) and are not ill-used. They are very fond of music and dancing, but, as in eating, the men separate from the women, and the dance of the one sex differs from that of the other. Both were exhibited to me: that

of the men consists of three hops on one foot and leaps with both feet going round in a circle. They have a two-stringed instrument and a kind of drum for music."

"The mode of life among the Kaffirs is described as social, since they frequently assemble at each others houses, or under the trees which embosom them, and have drinking parties. In winter they sit round a fire and talk of their exploits. They drink from silver cups, trophies of their spoil in war. Old and young of both sexes drink wine, and grape juice is given to children at the breast. A Hindu who was present at a Kaffir's marriage informed me that the bridegroom had his food given to him behind his back because he had not killed a Muhammadan.

"Enmities frequently arise among them, but the most deadly feud may be extinguished by one of the parties kissing the nipple of his antagonist's left breast, as being typical of drinking the milk of friendship, the other party then returns the compliment by kissing the suitor on the head, when they become friends till death. The Kaffirs do not sell their children to Muhammadans, though a man in distress, may sometimes dispose of his servant or steal a neighbour's child and sell him."

22. Shakur, a Kaffir slave at Kandahar, related to me that when he was taken, he had been enticed down by a pretended friend from his home at Waigal to a border village near Chigar serai, on the pretence of some private business, but on entering a house there, he suddenly found himself seized by a number of Affghans who were concealed on the premises, was carried off by them and forcibly converted to Muhammadanism.

23. There has long been a feud between the tribes of Waigal and those of Peh, and the inhabitants of these two districts are constantly organising raids against each other, which have resulted in Waigal being almost denuded of its flocks and herds. For, while they have been exposed, the Peh tribe have constructed extensive subterranean labyrinths, the passages of which are for the most part, only wide enough for one person moving along at a time, into which they drive the sheep and cattle on any signal of alarm being given, and when an enemy attempts to follow them into these burrows he is sure to get bewildered, and by taking wrong turnings exposes himself to attacks from all quarters. These caves are known among the Kaffirs by the name of "Peh duz."

24. The general dress of these Kaffirs is made of tanned goats' skins, cured with the hair on, which circumstance has obtained, for these people the general name of "Seah posh." In Peh, however, and some other districts, as well as among the

Dress.

richer families, clothing is oftener made of a coarse woollen home-spun fabric. Mr. Elphinstone says on this head, "That Kaffirs in good circumstances and those near the Affghans wear a shirt beneath their vest, and in summer the shirt forms the whole of their dress, as it always does with the women. The great do not wear goat skins, but cotton cloth or black hair cloth, some also wear the sort of white blanket, woven in the neighbouring country of Kashgar. The blankets are put on like the Highland plaids, come down to near the knee, and are fastened with a belt, they also wear cotton trowsers which, as well as their shirts, are worked all over with flowers in red and black worsted. The trowsers are slit at the bottom, so as to make a sort of fringe. They also wear worsted stockings or perhaps worsted fillets rolled round their legs, and the warriors wear half boots of white goat-skins. Mr. E. says that though exasperated to fury by the persecutions of the Muhammadans, the Kaffirs are in general a harmless, affectionate, and kind-hearted people. Though passionate, they are easily appeased: they are merry, playful, fond of laughter, and altogether of a sociable and joyous disposition."

25. While at Kandhar, I have taken considerable pains to get from Kaffirs any traditions which they may have of their own origin, and believe that they are nothing more nor less than the aborigines of the plain country, who refusing to change their religion on the advance of "Islam" were driven from the plain country by the Muhammadan fanatics and took refuge in the inaccessible fastnesses of their present homes. For they lay claim to the whole of Affghanistan. And my endeavours to master their language spoken in Trigama and Waigal (a vocabulary of which is to be found at the end of this paper) further strengthens this idea from the evident

Sanskrit root of many of the words. Mr. Elphinstone's account.

Mr. Elphinstone says, "There are several languages among the Kaffirs, but they have all many words in common, and all have a near connexion with the Sanskrit. They have all one peculiarity, which is that they count by scores instead of hundreds, that their thousand (which they call by a Persian and Pushtu name) consists of four hundred or twenty score. All these observations apply also to the Lughmani or Dogáni language, which seems to be a Kaffir dialect, and gives reason to suppose the Lughmanis Dogánis to be Kaffirs converted to the Muhammadan religion. I imagine the inhabitants of the Kohistan of Cabul to have the same origin, particularly as the name of Kohistani is that applied to all the lately converted Kaffirs. This derivation of their language seems fatal to the descent of the Kaffirs from the Greeks, and their traditions do not furnish us with any distinct account of their origin."

26. When a Kaffir has killed five Muhammadans, he is considered a brave man (Bahadur) and when he can make the number up to sixty, he is entitled to set up a squared pole with the figure of himself (sometimes only a head, at others a whole figure or even the man on horseback) carved on the top of it, close to his village, and a peg of wood is put through the pole alternately from either side, for every man he has killed; this monument is called a "dal," but, as may readily be supposed, there are not very many of them. In the whole Waigal district there is only one, which stands on the bank of the river and is in memory of one Janik.

27. Kaffir slaves are greatly sought after by the Affghans on account of their known courage and fidelity, and the present, reigning Barakzai family have all their confidential body servants from these tribes, as well as young boys who attend upon the females of the harem; the price of a Kaffir boy is from 40 to 200 Co.'s Rs. Kaffir girls when caught are brought up by rich families as slaves, and fetch so much per span in height, according to their looks; a very pretty one has been known to sell at 100 Rs. per span, or almost her weight in silver. They are said to be exceedingly fair, but like Circassians and Georgians are wanting in animation. These slaves are generally procured through the agency of rascally Nimchas (half breeds) in the neighbourhood of Farajghan and Chigarsarai. Nothing but the difficulty of the approaches to their alpine fastnesses, and their own well known bravery, could have enabled these tribes to remain so long independent, surrounded as they are on all sides by a bigoted Muhammadan population, with whose chiefs, right is might and who are ever on the watch for opportunities of adding to their power or for turning a penny.

28. The two most practicable routes into Kaffiristan seem to be that from Jalalabad up the banks of the Kunur river to Chigarsarai, described as being in many places exceedingly difficult, with several kothals or steep ascents to be crossed, only practicable for lightly laden mules, with commanding heights towering over the road. The other route has been described by Lt. Leech in his report to Government on the passes of the Hindu Kush; it goes from Cabul to Farajghan and then to Darban; "This route was adopted by Mir Taimur in his attack on the Kaffirs, which was made at the instigation of the inhabitants of Anderab, who had suffered much from the tyranny of the former. He mentions the difficulty of these passes to have been so great that his army was obliged to wait till the snow froze at night; when they marched on it, and in the daytime halted, spreading blankets under the horses' feet to prevent them sinking in the snow; and that to enter the valley of Kaffir-

istan, they were obliged to dismount and send their horses back, and to slide down the mountain, the Mir himself being let down by a ropè. Several fine horses were ruined in an attempt to be let down in a similar manner. Such enterprises might have been undertaken by Taimur, but he appears to have belonged to a very different breed from the rulers of Affghanistan and the countries round Kaffiristan in the present day."

29. The following is the route from Jalalabad to Chighar serai, followed by a force which went up as far as Danái under the late Sirdar Muhamnad Akbar Khan in the summer of 1844.

From JALALABAD to BIZZARIK, 12½ miles, road passing Besut and through the Tangi Takchi Darrah. Bizzarik is a fort in the Darya-i-Nur valley.

GETAMPUR.—16 miles, over a difficult road along the bank of the river.

NURGAL.—18 miles. This is a very tiresome march, all up and down the whole way, crossing spur after spur, and winding down to the bed of the stream again. From Nurgal a path leads into the rich valley of Kumar which is said to be covered with forts and villages and well cultivated (on this line the Kumar river is crossed at the village of Paltan by a bridge,) the river is exceedingly rapid and deep.

DARI CHOKI.—20 miles. Another difficult march of much the same nature as yesterday.

• NARANG.—14 miles. Cross a kothal on which is a tower called Kotihi bu j and through the village of Kotihi on to Narang. This is a considerable place: on the opposite bank of the river are two villages in the small valley of Poshad.

CHIGAR SARAI.—16 miles. Road comparatively level until reaching this town, where a considerable hill has to be got over. Through Harang, Kafilahs of laden mules occasionally pass from Bajur to Cabul in order to avoid the country of the Gigeonis. They cross the range of mountains of which the Nowghai mountain is a prominent peak, by the Mullakand pass, to the north of that snowy point, and coming down by Siráki and Donai, cross the river to Narang.

The total distance from Jalalabad to Chighar sarai by this route would thus be about 97 miles.

A Vocabulary of the Kaffir Language as spoken in Traiegduma and Waigul.

Abandon, to, <i>v. a.</i>	Utáwen.
Abate; to, <i>v. n.</i>	Apílok beásem.
Abide, to, <i>v. n.</i>	Utiassín.
Abiding,	Putá ben.
Able, to be, <i>v. n.</i>	Ben.
Abode,	Sheá, br ámá.
Abolish, to, <i>v. a.</i>	Otaivi.
Above,	Ué.
Abscess,	Phuwáh.
Abscond, to,	Múki.
Absorb, to,	Shenstachún.
Abstain, to,	Neien.
Abuse,	Sókkán.
Accompany, to,	Yárrábún.
Accomplice,	Yarra.
Accord,	Sens.
Account, to,	Eaien,
Account Ache, to,	Dúeas.
Acid,	Chukurlussá.
Acquaintance,	P'ullaie.
Active,	Kukka.
Admonition,	Chuchawista.
Advance, to,	Nishpren prutta.
Adversity,	Dungová.
Afar,	Sudúwá.
Afraid, to be,	Wedún.
After,	Putaken.
Again,	Aumga bar.
Agree, to,	Boien.
Agreement,	Sirazen.
Ailment,	Numutchiá.
Alarm,	Widiássá.
Alight, to,	Ucháún.
Alike,	Epeghr.
Alive,	Ginta.
All,	Suprúk.

Allot, to,	Mutteechún.
Alone,	Poken.
Also,	I.
Alternately,	Pár-e-pár.
Amass, to,	Suprún or Eláw Krún.
Ancestors,	Illuttá.
Anger,	Urúsh.
Annoy, to,	Tingábún.
Answer, to,	Muttrerí.
Ant,	Pimlik.
Antagonist,	Puchunná.
Antelope,	Murrung.
Antler,	Singh.
Apart,	Poken.
Appear, to,	Weango.
Appearance,	Kunassur.
Appease, to,	Sirdawen.
Appetite,	Awutta.
Applaud, to,	Sawaschún.
Apple, an,	Pultah.
Appoint, to,	Preshe.
Apprehend, to,	Dumawi.
Apprize, to,	Shidaún.
Approve, to,	Búsázín.
Argue, to,	Melenchún.
Arise, to,	Oshtún.
Arm, the,	Dúshé.
Armed,	Duckrá or Iré.
Army, an,	Kuttukí.
Arrogance,	Eollábulák.
Arrow,	Kán or Kain.
Artful,	Chun.
Amour,	Irak.
Ascertain, to,	Wámún.
Ashamed,	Lejarah.
Ashamed, to be,	Lejarah Beush.
Ashes,	Ain ba Pálál.
Ask, to,	Muthaún.
Asleep,	Proshwá.
Ass, an,	Guddah.

Assail, to,
Assault, an,
Assay, to,
Assemble, to,
Assent, to,
Assistance,
Assume, to,
Astonished,
Augment, to,
Aunt, an,
Autumn,
Awake,
Aware,
Awe,
Awkward,
Axe.

B.

Back, the,
Back, *adv.*
Bad,
Bag,
Bake, to,
Bald,
Baudage,
Bare,
Barefoot,
Bareheaded,
Bark (of a tree),
Barley,
Barren (as a woman),
Base,
Bashful, to be,
Bathe, to,
Battle,
Beak, (of a bird)
Beam,
Bear, a,
Beard,
Beat, to,
Beautiful,

Wí.
Sunneh.
Itachún.
Suprokat.
Oí Shaw.
Bostákhon.
Tup Tapíeh.
Hiran.
Etehu Kurún.
Muchái or Shurí.
Sárí.
Wejista.
Swieddí.
Widíh.
Digellah.
Chaví.

Dukká.
Puttaken.
Ulráh.
Kuchok.
Puchún.
Allúl.
Sútituplawi or dám, Mochutrí.
Nagustá.
Kúr nagusta.
Schai nagusta.
Ostúm ba chám.
Eu or zu.
Sheshista.
Ulráh.
Lajarubún.
Oyanchúr.
Shúch.
Náshú.
Ula oshtúm.
Bereg.
Duh.
Wíún.
Gádistá.

Bedstead,	Prúnsht.
Bee, a,	Michí ba mshok.
Befall,	Bún.
Before,	Núchtarí.
Beg, to,	Wichúg.
Beggar, a,	Dungovah.
Begin, to,	Eichún.
Begone, <i>interj.</i>	Pip sik.
Beguile, to,	Duttán.
Behind,	Putarí.
Believe, to,	Prúi chún.
Belly,	Kúto.
Beneath,	Un.
Bend, to,	Attukláún.
Bent, (crooked)	Attukullá.
Beside, (near)	Yerrá.
Bet,	Dání.
Betimes,	Oestuk.
Betrothal,	Achún.
Between,	Máriú.
Big,	U'lah.
Bind, to,	Grúntún.
Bird,	Nigussa.
Bit, (piece)	Pisrúk.
Bitch, a,	Seún.
Bitter,	Chárrá.
Black,	Káchá.
Blacken, to,	Káchá kuráún.
Blacksmith,	Chíná kurá.
Bleed, to,	Lai vi'sún.
Blemish,	Ubrah.
Blind,	Seráh.
Blood,	Lai.
Blow, to,	Peun.
Board,	Dú.
Boasting,	Ullabullak.
Body, the,	Gít.
Boil, a,	Powáh.
Boil, to,	Assáhún.
Bone,	Uttí.

Butter-milk,	Wuschíp.
Buy, to,	Wechún.
C.	
Cajole,	Duttaín.
Calamity,	Kakusláh.
Calculation,	Gaún.
Call, to,	Cháiteh.
Camel,	Ukh.
Canal,	Shuelaú or Shuelaw.
Capital,	Mal.
Careful,	Kushiláh.
Careless,	Bearh.
Cat,	Pishan.
Catch, to,	Dame.
Cause,	Kussú.
Cave,	Shú.
Cease, to,	Suráún.
Certainly,	Bái.
Chaff,	Euss.
Chair,	Shingneshaí.
Cheat,	Kuttamúsh.
Cheese,	Killá.
Chew the cud,	Asbalwensh.
Chicken,	Kúkú bá kú.
Chide, to,	Lijarakrún.
Chief,	Ula munush or Sálámúnásh.
Child,	Dublah (M.) Dublí (F.)
Childless,	Nutshista.
Chin,	Duhuttí.
Choose, to,	Bostázáún.
Churn, to,	Nokáwí.
Churn, a,	Moka.
Circular,	Punrostáh.
City,	Des.
Claim,	Sochchún.
Clan,	Durí.
Claw,	Chuputta.
Clean,	Pák.
Clean, to,	Pák krún.
Clever,	Chuchilusta.

Cloak, a,	Choka.
Cloſe, a,	Pullal to konna.
Cloſe, to,	Pipsí.
Cloth,	Pútch or Kamis.
Clothes,	Chullápech.
Clouds,	Zerrah or Mǎyár.
Club,	Dún.
Coat,	Káwesh.
Coax, to,	Pucháún.
Cobbler,	Wazaſ, Epawállá.
Cock,	Kúkú.
Coerce, to,	Akáchandate.
Cold,	Euz.
Colour,	Peghr.
Comb, a,	Prowán.
Comb, to,	Prowan e chún.
Come, to,	Ers.
Comfort,	Satwí.
Command,	Mút.
Commit,	Prutta.
Compact,	Melakrún,
Companion,	Yárráh.
Complain,	Cháúuchás.
Complete, to,	Búri.
Complexion,	Kunnáſſá.
Comply, with,	Boiezeán.
Comprehend, to,	Purojám.
Compute, to,	Guánkún.
Comrade,	Yárráh.
Conceal, to,	Chunawín.
Concern, (business)	Tokussú.
Confess, to,	Povákunáwín.
Confront,	Moka núk káwín.
Conjecture,	Zam.
Conquer,	Katbim.
Conscience,	Šukan.
Consider, to,	Echakurí.
Constitute,	Sukín.
Contented,	Surazawí.
Converse, to,	Sacunchígo.

Convey,	Gurogeaz.
Convoy,	Skomelago.
• Cook, to,	Puchawín.
• Cool, to,	• Chillawín.
Corner,	• Kunj.
Corpe, a,	Mostá.
Corpulent,	Krúlussa.
Cost,	Múl.
• Cotton,	Poch or Pochí.
• Cough, to,	Kase chán.
Cough, a,	Kassa.
Count,	Gún.
Countenance,	Muk.
Counterpane,	Brustun.
Country,	• Dsh.
Cousin,	Kullatur.
Cow,	Goieta or Istrí taw.
Cowardly,	Mashiláh.
Crack, to,	Ulalín or Ulul.
Crack, a,	Spangoslá.
Craftiness,	Leha.
Create, to,	Luttáún.
Created,	Luttí.
Crooked,	Ullulla or Attukufia.
Cross, to,	Jurún.
Crow,	Wuchái.
Cry, a,	Chah.
Cry, to,	• Cháhechún.
Cultivate, to,	Kukachu.
Cunning,	Dotullah.
Curds,	Tráh.
Cure, to,	Boífun.
• Cup,	Dumbí.
Curl,	Chuúk.
Custom,	Edat.
• Cut, to,	• Sanún.
• Cut, (wounded)	Chúba.
• D.	•
Dagger,	Kutturah.
Daily,	Wásw ássún.

Dance, to,	Nachún.
Danger,	Widík.
Dark,	Trámáchá.
Daughter,	Dublí.
Daunt, to,	Widikáún.
Day,	Garash.
Dead,	Múwn.
Deaf,	Boáh.
Dearth,	Apilok.
Death,	Movútl.
Debate,	Eattún, Meláechún.
Debt,	Dání.
Debtor,	Daníbún.
Decrepit,	Chechíluttah,
Deer,	Marang.
Defect,	Abura.
Defend,	Symatún.
Delay,	Puttábún.
Delicate,	Simlistah.
Delighted, to be,	Shahtéún.
Deliver, (to save)	Sumátáún.
Depart, to,	Chú-ún.
Descend, to,	Uachún.
Descendants,	Zígga.
Desert, a,	Gúl or Ghotádá.
Desert, (as a soldier from a Regiment)	Múkún.
Desire, to,	Wachún.
Desert, or Abandon,	U'tawen.
Despicable,	Ubrah.
Detain, to,	Puttában.
Detect, to,	Purrajún.
Different,	Orunga.
Difficult,	Kukah.
Dig, to,	Kucháún.
Djinish, to,	Aprúkelhún.
Dip, to,	Unachún.
Direction,	Ken.
Directly,	Emullí.
Dirt,	Wáwo.

Dirty,	Negh.
Disclose, to,	Wáún.
Discontent,	Tengáwán.
Disease,	Námáchábý.
Disgrace,	Wutchélánts.
Disguise, to,	Arraraún.
Dismiss, to,	Ottáún.
Dismount, to,	Uáchún.
Disobedient, to be,	Mella na oechún.
Dispel, to,	Pissaún.
Displeasure,	Raúsh.
Disposition,	Búah.
Dispute,	Shúch.
Dissolve, to,	Willán.
Distance,	Kitti.
Distant,	Súdú.
Distinct,	Poken.
Distinguish, to, (recognize),	Záún.
Distressed, (he was)	Chetánwáh.
Distressed, to be,	Chetánbún.
Distribute, to,	Muttí chún.
Ditto, to,	Echún.
Dog,	Tsún.
Door,	Dú.
Doubt,	Búkemálias.
Down <i>adv.</i>	Uen.
Doze,	Proshtchún.
Draw, to,	Táún.
Dread,	Wedík.
Dread, to,	Wedikáún.
Dream, to,	Proshwáún.
Dress, to,	Ámáchún.
Drink,	Péún.
Drive away, to,	Dikáún.
Drop, a,	Epa, to drop, Sussún
Drove,	Pálle.
Drunk,	Beah.
Drunk, to be,	Beahbún.
Dry,	Sheshinslah.
Dry, to,	Shecháún.

Duck, a,	Zík.
Dumb,	Buah.
Dust,	Pussolalúddú.
Dwell, to,	Teamísh.
E.	
Each,	Ek ek.
Ear,	Kár.
Ear, an, (of 'corn)	Euraká.
Early,	Uropuk.
Earn, to,	Pushpali Luttaún.
Earth,	Pullál.
Earthquake,	Chúm or Chummek.
East,	Soi Ken.
Eat, to,	Zeum.
Edge,	Ken.
Effects,	Mal.
Egg,	Rpw.
Eight,	Ust or Seht.
Eighteen,	Elásh.
Eighth, the,	Ustum.
Either,	Eáh.
Elapse,	Peturrún.
Elbow, the,	Ayáh.
Elder, (senior)	Deshléun.
Eleven,	Zash.
Eleventh,	Zashm.
Elongate,	Driglachún.
Eighty,	Ghátáwá-i.
Elsewhere,	Oumgaláw.
Employment,	Koridun.
Empty,	Súah.
Enamoured,	Pákún.
Enclose, or encompass,	Arrarún.
Encourage,	Emaboáh tabúú.
End,	Puttún.
Enemy, an,	Pachanah.
Enmity,	Sochwen.
Enough,	Bau.
Enquiry,	Kodaún.
Entangled,	Dámagúm.

Entire,	Saprúk.
Entrails,	Jhew.
Equal,	Barábar.
Equalize, to,	Barabar echyin.
Erelong, (soon)	Enerí.
Erect,	U'tenishtah.
Error,	Ubráh.
Escape, to,	Mókúf.
Escort,	Dungawí.
Estimate,	Gáún.
Evening,	Awazas hekh.
Every,	Ekek ekek.
Everywhere,	Akuyieo.
Evil,	Ubráh.
Ever,	Jhuní.
Example,	Sedát.
Exceedingly,	Echu.
Excellent,	Bostah.
Exchange,	Nemál.
Excuse,	Echuzarí.
Executioner,	Jáinlah Manúsh.
Execute, to, (put to death)	Jain chún.
Exert, (one's self)	Kat chún.
Expectation,	Prásh Butarín.
Expel, to,	Súdú euk.
Expend, to,	Sucháún.
Expensive,	Echu kukka.
Explain, to,	Páún.
Explode, to,	Uín.
Extent,	Vrití.
Extricate,	Surraún.
Extinguish, to,	Jéún.
Eye, the,	Achi.
Eye-brow,	Achínshai.
Eye-lash,	Pútúk.
F.	
Face,	Múkh.
Face-to-face,	Múkh-a-múkh.
Faculty,	Jíehieh.
Faint, to,	Chetta bún.

Fair,	Kushurah.
Fall, to,	U̇surullín.
Fallen,	Miringistah.
Fallow,	Gúl.
False,	Laolultí.
Family,	Amán.
Famine,	Welaisutter.
Fan,	Pákkah.
Far,	Sodú.
Fast, (as a horse)	Sunulessá.
Fast, a,	Omjjah.
Fasten,	Grontún.
Fat, <i>adj.</i>	Bulláwáh.
Fat, of meat,	Sikah.
Fate,	Násíb.
Father,	Fa rá or Fállá.
Fatigue,	Krussurí.
Fatten,	Bulláwah chún.
Faultless,	Asín.
Fear,	Wedik.
Fear, to,	Wediháún.
Fearlessly,	Newediás.
Feast, a,	Wedesháh.
Feather,	Putái.
Fee,	Shúk káh páún.
Feeble,	Kat nudustah.
Feed, to,	Zenún.
Feign, to,	Láichúrt.
Felt,	Isláh.
Female, (animal)	Ishtrí kishlí.
Ferry,	Petunní.
Fetch, to.	Aún.
Felter	Jingír,
Feud,	Puchnurráh.
Fever,	Teiáh.
Few,	Apelok apelok.
Field,	Tol.
Fiend,	Pápenáh.
Fifteen,	Chadesh.
Fifty,	Doweshí dosh.

Fig,	Kumíth.
Fight,	Soch.
Fight, to,	Sochún.
Fill, to,	Búrah dút pure.
Finally,	Puttúp.
Fine,	Sumlustah.
Finger,	Ungú or Azun.
Finish,	Burí.
Fire,	Ain or Ai.
Firelock,	Topuk.
Firm,	Kukah.
First,	Nushtari.
Fish,	Mushá.
Fist,	Múshht.
Five,	Púrch.
Fix,	Dungáún.
Flame, (of a fire)	Shuttah.
Flat,	Barábar.
Flea, a,	Prúrch.
Flee, to,	Múkún.
Fleece,	Wuruk.
Flesh,	Uauáh.
Flint,	Ain paier Dín.
Flock,	Pálí.
Flour,	Braí.
Flow, to,	Chú ún.
Flower, a,	Push.
Flurry, to,	Wedikáún.
Fly, to, (as a bird)	Puttaí wenáh.
Fly, a,	Mushuck.
Flash, a,	Prubúi.
Foam,	Shaiá á chún.
Fodder,	Fis.
Follow, to,	Puttarí bún.
Food,	Enún.
Foot,	Kór.
Forbid, to,	Nowtafen.
Force,	Kat.
Forcibly,	Kat a millí.
Ford, a,	Pitarún taw.

Forefathers,	Talá-e-lultah.
Forehead,	Tullúk ro Taluk.
Foreign,	Orungáh.
Foremost,	Mishtári.
Forest, a,	Déhpétí.
Forget, to,	Pramushtún.
Forgive,	Utái.
From, to,	Surázáún.
Former,	Nushtallí.
Forsake, to,	Utawí.
Foot,	Kullah.
Forthwith,	Enarí.
Forty,	Doweshí.
Four,	Chutta.
Found,	Luttaúnbún.
Fountain,	Súrdurráh.
Fourteen,	Túnsh.
Fowl,	Cúkún.
Fox, a,	Láwáshá.
Fraud,	Dutáún.
Free,	Surázáwí.
Friend,	Solí.
Friendship,	Solí bún.
Frighten, to,	Wedaún.
Frog, a,	Aromokek.
Frost,	Zeús.
Fruit,	Deráz.
Fry, to,	Puchaún.
Fugitive,	Múkaúnychas.
Full,	Burri.
Fur,	Kench.
Funeral.	Tawaník.
. . . G.	
Garment,	Chullapech.
Gather, to,	Trúkáún.
General,	Ullá munus.
Generation,	Durri.
Gently,	Astak.
Genuine,	Seáll.
Get,	Luttún.

Get up, to,	Ushtún.
Ghee, (clarified butter)	Unnú.
Gibber,	Tíláon.
Gift,	Prutú.
Girl,	Dubballí.
Give, to,	Pruttún.
Glad,	Satias or Melessáh.
Glitter, to,	Pullakún.
Glove,	Dosht punnú.
Go,	Chún.
Goat, a,	Wussoí.
Goat, (the wild)	Sew.
Goblet,	Wwái.
God,	Dogan.
God forbid,	Dogan Nachábú.
God knows,	Dogan Piassá.
Gold,	Sún or Sone.
Good,	Bostah.
Goose,	Auní.
Governor,	Multakan Wái.
Grain,	Unn.
Granddaughter,	Náwúhsi.
Grandfather,	Elutta.
Grandmother,	Ellái.
Grandson,	Náwáh.
Grape,	Drass.
Grass,	Enús.
Gratis,	Edah.
Grave,	Dáwát.
Graveyard,	Jyám táh.
Gray,	Kushuráh.
Graze,	Cherráún.
Grease, to,	Sipáún.
Great,	U'llah.
Green,	Pullishta or Zuz.
Grief,	Chítan.
Grine,	Chítan chún.
Grind,	Pissún.
Grindstone,	Zeonpisso.
Gripes,	Shanlaw.

Ground,	Bhúm.
Grove, a, (as of trees)	Chokajullah, or Bun.
Guess,	Binniah.
Guest,	Wideshá.
Guide, a,	Zumástáh.
Guitar,	Wans.
Gum,	Joe.
Gun,	Topak.
Gunpowder,	U'sháí.
Gunsmith,	Chinnakurráh.

H.

Hail,	Usshen.
Hair,	Chok or Kens.
Half,	Emulláh.
Halve, to,	Emulla chún.
Hammer, to,	Tuckáún.
Hand,	D'sht, or chapal pain.
Handful,	Emút.
Handle, a,	Mút.
Handsome,	Gadistah.
Happen,	Bún.
Happy,	Sah.
Hard,	Kukkáh.
Hare,	Sóce.
Haste, to,	Suppkurrwín.
Hatred,	Puchunnah.
Hawk,	Pagí, Wurna.
Head,	Shái.
Healthy,	Sarra Bún.
Heap,	Kút.
Hear, to,	Prúnslád.
Heart,	Zú or Zudrusan.
Hearth,	Korah.
Heat,	Tuppí.
Heat, to,	Tuppíchún.
Heavy,	Galáh.
Heel,	Kutzáwá.
Heifer,	Ashánlád.
Heir,	Náísláh.
Helpless,	Tingah.

Hemp,	Bompái.
Henceforth,	Enáreput.
Heuna,	Dojáwáún.
Herbage,	Eús.
Here,	Atteú.
Heretofore,	Nussblék.
Hide, or Hidden,	Chúnáñ.
Hide,	Chúnáwihún.)
High,	U'tílláh.
Hill, a,	Dah.
Hillock,	Dúk.
Hire, to,	Shántchún.
Hire,	Shápt.
Hold, to,	Dummún.
Hole,	Dús.
Home,	Ammáh.
Honest,	Poramatrún.
Honey,	Mechy.
Hoof,	Bakhúrah.
Hope,	Bátem.
Horn,	Singh.
Hornet,	Búmáh.
Horse,	Goah.
Horseman,	Goah nishasta.
Hot,	Tuppí.
House,	Aunná.
How,	Kunastáh.
However,	Edadbæ.
However many,	Kus be chít.
How long,	Kúínöslit.
Humbug, to,	Dotúnehún.
Humbugged,	Dotawín.
Humility,	Dungorahbu.
Hundred,	Ponchwí-sí.
Hunger,	U'wutta.
Husband,	Mach.
Husk,	Lús.
I.	
I,	Ye.
Ice,	Shin or Achámá.

Identify,	Záún.
Idiot,	Beah.
Idle,	Jegalustah.
Ignominy,	Attaruh.
Ignorance,	Nassaillah.
Ill,	Namuchwáñ.
Illness,	Namuchábún.
Immediately,	Enerí.
Immersed,	Akkoí.
Implements,	Dumleh Kuttaí.
Impossibility,	Metanábún.
Impression,	Bunduchún.
Improper,	Utturráñken.
Inclined,	Wechún.
Inconvenienced,	Unlawí.
Increase,	Echuí.
Increase, to,	Behúchún.
Indebted,	Denabosta.
Indigo,	Níl.
Indubitably,	Doven.
Industrious,	Koiedúb chillah.
Infant,	Junná munná.
Inferior,	Wishtúk.
Infidel,	Sutterah.
Infirm,	Akilttah.
Inform, to,	Sudíchún.
Informed of,	Sudewurri.
Inhabit, to,	Puttabún or Uttílbún.
Inhabited,	Puttabusta.
Injure, to,	Malpussáún.
Ink,	Káchá.
Innocent,	Ubburoh no kúnstah.
Inquire, to,	Kudáún.
Insect,	Gowuk.
Insert, to,	Uttenchún.
Inside,	Útraken.
Instance, for,	Sedát.
Instantaneously,	Enarí.
Instead,	Wepuschí.
Instruct, to,	Páún.

Instrument,	Bunkún.
Insult,	Abruk Kurawí Emallá
Intellectual,	Kushillah.
Intention,	Edát.
Interest,	Yean.
Interrogate, to,	Vindáún.
Interview,	Wíún.
Intestines,	Kaúnka.
Intimide, to,	Wedaún.
Invent, to,	Surázáún.
Invert, to,	Ashiataún.
Invented,	Ashiah.
Investigate, to,	Púvanchún.
Invite, to,	Saíchún.
Involuntarily,	Nabenúllah.
Iron,	Chimarh.
Itch, to,	Kucháún.
J.	
Jackal,	Lawastra.
Jar,	Shá.
Jaundice,	Puchlalú.
Jaw,	Deattí.
Jest, a,	Músh.
Jewels,	Púchpah.
Jeweller, a,	Uvvákurráh.
Join, to,	Eawehún.
Joint,	Urrow.
Joke,	Músh.
Journey,	Wedesh.
Joyful,	Shahú.
Judge,	Deál.
Jug,	Sheáh.
Juice,	Udú.
Jump, to,	Pípabún.
Joy,	Shahteún.
K.	
Keep, to,	Sumátún.
Kick,	Koteh wi zean.
Kid,	Prálmáh.
Kill, to,	Jiún.

Kind, (sort)	Kanastah.
Kindness,	Narchu.
Kindle,	Ean duttún.
Kindled,	Ean Súláh.
Kinsfolk,	Tuttaborrah, or zawar.
Knee,	Zuko.
Knife,	Kuttaí.
Knock, to,	Kuttaún.
Knot, a,	Gorún.
Know, to,	Purrásún.
Known,	Súdí.
L.	
Labour,	Kúidúm.
Lad,	Dublah.
Ladder,	Trú.
Lamb,	Chullah.
Lame,	Kátah.
Lamp,	Luppá.
Land,	Bhúm.
Lane,	Gúlú.
Language,	Alláh.
Lap,	Dummun.
Large,	Ulláh.
Last,	Púttarí.
Last,	Destáúbún.
Late,	Cheraw.
Laugh, to,	Kunnúnchún.
Laughing,	Kunnún.
Law,	Láchún.
Lay down,	Prúst chún.
Lead,	Sik.
Leaf,	Púth.
Leak, to,	Sásún.
Lean,	Untúkullah,
Leap, to,	Pepalún.
Learn, to,	Zamabún.
Learned,	Kushulláh.
Least,	Wastúk.
Leather,	Gúchí.
Leave, (of absence)	Muthún.

Leave, to,	U'tawí.
Left, (opposite to right)	Kowriah.
Leg,	Púnúr.
Leisure, at,	Arráún.
Lend, to,	Dunníprún.
Length,	Drigilla.
Leopard,	Júnt.
Lessen, to,	Apelúkehún.
Lesson, a,	Puttí muttrún.
Level, to,	Govallá e chún.
Level,	Govallah.
Liar, a,	Dotunnah Manús.
Liberal,	Banu, or Pralláh.
Lick, to,	Suttún.
Lie, a,	Dottí.
Life,	Jínlá bún.
Lift, to,	U'ichún.
Lie down,	Nurragún.
Light, (not dark)	Weáus.
Light, (not heavy)	Ullullstah.
Lightning,	Popelus, Proboí, Pullak.
Like,	Sedát.
Like, to, (approve)	Boízáún.
Likewise,	Um.
Limbs, (of a man &c.)	Arroh.
Lime, a,	Leh.
Lip,	Usht.
Listen, to,	Pioustáhún.
Little,	Wustúk.
Living, (alive)	Jaintáh.
Load, a,	Bah.
Load, to,	Bahchún.
Loaf, a,	Eaw.
Loan,	Dání.
Lodge, to,	Tawíchún.
Lofty,	U'tilláh.
Loins,	Dukká.
Long,	Drigullah.
Look out, to,	Etakún.
Loose, (not tight)	Gegelék.

Loosen, to, (set free)	Surraún.
Loose, to,	Possawí.
Looser, a,	Dání.
Lost,	Pus.
Lot, (chance)	Onshái.
Love, to,	Pakún.
Louse, a,	Wúh.
Low,	Uwin.
Lower, to,	Uwinchún.
Luggage,	Adichám.
M.	
Mad,	Deál Mánús.
Madness,	Deál.
Maid, a, (unmarried)	Dubblí.
Maize,	Borígúm, or Tezazú.
Make, to,	Echún.
Male, a, (opposite to female)	Nástá.
Malice,	Puchunnáh.
Manage,	Kuchúu.
Mane, (of a horse)	Kochá.
Man,	Manús or Nawistá.
Manly,	Dubblahchú.
Mantle, a,	Shulliaimí.
Manure,	Pulláll.
Many,	Echú.
Mark, (to shoot at)	Kán táh-u-kanlí.
Marriage,	Lásh.
Marry, to,	Láshchún, Istri chún
Mason, a,	Shuwullá.
Mat, a,	Pewví.
Matter, (from a wound)	Agurráh.
Matter, a,	Melah.
Mean, (low)	Kukkurah.
Measure, to,	Talúchún.
Meet, to,	Sumtíún.
Melon,	Kunkwnú.
Melt, to,	Witaún.
Memory, (to commit to)	Nachún.
Menace, to,	Widaún.
Mend,	Sirzaún.

Mèrchandize,	Wepachú.
Mercy,	Purún.
Mid-day,	Doburrah Gurrash.
Middle, the,	Mineán.
Middling,	Tuk pa tuk.
Midnight,	Doburráh, Zheát.
Milk,	Zúd.
Milk, to,	Dún.
Mill, a,	Doshoi.
Mine, a,	Bhúmnar.
Minute,	Ishall.
Mine,	Lípú.
Miser,	Kukkurah Manús.
Mix, to,	Mosháraún.
Mixed,	Moshawí.
Moist,	Trifullah, or ú-haiá.
Money,	Uraí, or Chelah.
Monkey,	Mukú.
Month,	Más.
Moon, the,	Mas.
Move,	Oumnáh.
Morning, the,	Wuturik.
Morose,	Búábrá.
Morrow,	Jemeh.
Mother,	Ai, or Haí.
Move, to, <i>v. n.</i>	Ahlún.
Move, to, <i>v. a.</i>	Ahaún.
Mount, to,	Neschún.
Mountain,	Dá.
Moustáche,	Gúcha.
Mouth,	Ash.
Mouthful, a,	Káwá.
Much,	Echú.
Mud,	Truplah.
Mule,	Kuchár.
Musket,	Tupuk.
Murderer, a,	Lichuttah.
Musquitoe,	Goesh.
N.	
Nail, (of the hand)	Nochah, or Nuncha.

Nail, a,	Kocutchá.
Naked,	Nechittah.
Name,	Nám.
Narrow,	Awausláh.
Near,	Turrentch.
Necessary,	Kunat ba kúrat.
Neck, the,	Murek.
Needle,	Sakúnch or chúnch.
Need,	Kunat.
Negligent,	Nabemulláh.
Nephew,	Tultabráh.
Nest, (of a bird)	Nealameh.
New,	Núngáh.
News,	Sewdi.
Next,	Orungáh.
Nice,	Bostah.
Niece,	Brágú.
Night,	Zheat.
Nimble,	Lowilláh.
Nine,	Non.
Ninety,	Charlávichí dúsh.
No,	Nah.
Noise,	Chu cháh, or cháh,
No one,	Ker.
Nose,	Nasú.
Nose, my,	Kás kerá.
Nostril,	Násgosh.
Not,	Nah.
Nothing,	Kussú.
Now,	Enarí.
Now-a-days,	Enú.
O.	
Oath,	Degarún.
Obey, to,	Pateún.
Observe, to,	Waintosh.
Obtain, to,	Luttún.
Obtainable,	Luttibeás.
Occur, to,	Baún.
Of, (the sign of the genitive)	Skú.
Off, (become)	Edat.

Offspring,	Zaggáb.
Oil,	Unnú.
Old,	Díggáh.
Older, (senior)	Destú.
Omit, to,	Uttaún.
On, or upon,	Uepún.
Once,	Epár.
Only,	Tup Tup.
Onset,	Uipullun.
Open, to,	Siraún.
Openly,	Múka Múk.
Opinion,	Gír.
Original,	Nojit pren.
Other,	Oumpgáh.
Overcome, to,	Unachún.
Overset, to,	Arraráún
Out, (abroad)	Birken.
Out, to come,	Biráken á chún.
Outery,	Opoi bú.
Outside,	Bíramoken.
Owe, to,	Dunmí bún.
Own,	Unnú.
Owner,	Emah.
P.	
Pace, a,	Epáh.
Pain,	Doás or Doálá.
Pain,	Doatachún.
Paint, to,	Zuáún.
Painter, (of pictures)	Chitrawúllah.
Palm,	Doshpáin.
Paper,	Dátí.
Pardon, to,	Utáún.
Parrot, a,	Sirám.
Partner,	Sájáh.
Pass, to,	Turrún.
Past,	Noshtarí.
Pasture, to,	Churráún.
Path,	Pút.
Pattern,	Zernah.
Pause, to,	Uteún.

Pawn, to,	Bonátáún.
Pay,	Allá.
Peace,	Solí.
Peach,	Árú.
Peg,	Kakúchá.
Pendent,	Útámáwestak.
Penetrate, to,	Pelworún.
Penitent, to be,	Tobáchún.
People,	Echí Manús.
Pepper,	Múvué.
Perceive, to,	Paún.
Perform, to,	Kún.
Perfume,	Gúnd.
Period, (of time)	Setún.
Perpendicular,	Ótinistáh.
Perplex, to,	Hiranbún.
Person,	E Manús.
Perspiration,	Údop.
Pewter,	Turup.
Piebald,	Chittutáh.
Piece,	Tokunnáh.
Pig,	Súr.
Pigeon,	Hurí.
Pilgrimage,	Délán.
Pillage,	Villúchún.
Pillow,	Bod.
Pin, a,	Kokhehu.
Pincers,	Shanachí.
Pine, a, (tree)	Chow.
Pipe, a,	Tumuksurí.
Pay, to,	Paíchún.
Place,	Táw.
Place, to,	Táwún.
Plaintiff,	Pussumurrá.
Plank,	Kounah.
Plant, a,	Dóváh, Wunní.
Plant,	Wunní dátún.
Plaster, to,	Lípún.
Play, to, (sport)	Moshún.
Pleased,	Shahterrah.

Plain,	Gululah.
Plough,	Koch.
Plough, to,	Kochún.
Plunder,	Villúchún.
Point, a,	Sir or Shar.
Poison,	Wish.
Polish, to,	Makún.
Pollute, to,	Wirráráún.
Poncer,	Bernún.
Poor,	Dungorah.
Populous,	Wurrushádes.
Porcupine,	Shpaí.
Possession, of,	Kupná.
Possible, to be,	Bún.
Post, to, (as a sentry)	Utáún.
Pond,	Dund or Árzá.
Pot, a,	Kútlí or Sirí.
Potsherd,	Puttullá.
Potter, a,	Mekurráh.
Poverty,	Dungúahwok.
Pour, to,	Chain Chún.
Poufid, to,	Wáchún.
Powder, (Gun)	Ushaí.
Powder-horn,	Kisbut.
Power,	Káát.
Powerful,	Kaatadah.
Praise,	Istákáún.
Praise, to,	Istakáúchún.
Pray, to,	Namaz chún.
Prayer,	Namaz.
Precipice, a,	Dukkah.
Precipitate, to,	Unachún.
Prefer,	Bostazún.
Pregnant,	Gilli.
Prepare, to,	Surazáson.
Present,	Asláh.
Presence, to,	Ettachún.
Pretence,	Medú.
Pretty,	Gáidí.
Prevaricate, to,	Doí ken menchún.

Price,	Múl ú bí.
Prick, to,	Sakúnychwiún.
Pride,	Atsurpá.
Priest,	Deál or Deshtan.
Print, (of a foot)	Pá-pú.
Private,	Chúnd.
Procurable,	Luttú.
Procure, to,	Luttásh or Luttúchún.
Produce, (bring forth young)	Zaí.
Profit,	Maltaún.
Project,	Edat.
Promise, to,	Alláchún.
Proof,	Benún.
Property,	Bánkún.
Prostrate,	Nárungistáh.
Protect, to,	Erechún.
Proud,	Itakullah.
Prove, to,	Benúnchún.
Pull, to,	Kasteún.
Puncture, to,	Kákúnychwaún.
Pungent,	Chelullah or chelullistah.
Purchase, to,	Mulwechún.
Pure,	Kesherrah.
Purposely,	Úburráh Koí.
Pursue, to,	Puttuken sunní damún.
Push, to,	Dummakáún.
Put, to,	Páún.
Put on, to,	Amíchún.

Q.

Quarrel,	Súch.
Quarter, a, (fractional part)	Chutta Mutta.
Question, to,	Kústáún.
Quickly,	Sáp or Duppadú.
Quilt, a,	Seph or Brastán.
Quit,	Táú útaún.

R.

Race, to,	Sunnaún.
Rafter,	Luáh, or Púttachút.
Rain,	Wásh.

Rain, to,	Wáshún.
Raise, to,	Ūtullachún.
Raisin, a,	Estún Drás.
Ram, a,	Gurosh.
Rat,	Púsáh.
Rate,	Nirikh,
Ravage, to,	Náchún.
Ravine, a,	Shukurá.
Raw,	Ammastáh.
Reach, to,	Prutchún.
Read, to,	Pulti Mahún.
Ready,	Sarazistah.
Real,	Porái.
Reap, to,	Lethchún.
Reaping-hook,	Choi.
Rear, to, (bring up)	Summátún.
Resembling,	Sedat.
Receive, to,	Wíchún.
Recent,	Nungáh,
Reckon, to,	Gurrún.
Recline, to,	Nurungún.
Recognize, to,	Zurrún.
Recover, to,	Lutton.
Red,	Jhuttah.
Reflect, to,	Benún.
Refresh, to,	Westramíchún.
Refuse, to,	Lamuttrún.
Regret,	Jelaw.
Rein, a,	Uskurrá.
Rejoice, to,	Shingárún.
Relate, to,	Allahmuttrún.
Relation, a,	Junnú.
Relationship,	Junnúbún.
Release, to,	Surraún.
Reliance,	Bawarchún,
Remain, to,	Wussún.
Remaining,	Urratún.
Remember, to,	Nachún.
Remind,	Narích.
Remove, to,	Súdúchún.

Renowned,	Naragú.
Report, a, (as a gun)	Cháh.
Reproach, a,	Istánkún.
Reprove, to,	Japúwí.
Request, to,	Muttrún.
Rest,	Arám.
Retain, to,	Urrátún.
Retaliation,	Kurren.
Retreat, to,	Múkún.
Return, to,	Puttúmátún.
Revenue,	Sháp.
Reward, a,	Buká.
Rheumatism,	Narillah.
Rise,	Maí.
Rich,	Érah.
Ride, to,	Agúánechún.
Rider, a,	Gáándáh.
Right hand,	Muldúsh.
Right, (proper)	Char.
Right,	Emáh.
Rind, a bark,	Cham,
Ring, a,	Ungusta.
Ripe,	Puchistah.
River,	Gúlmulla or Muddí.
Road,	Púnt.
Roast, a,	Upuloachark.
Rob, to,	Kuttamúchún.
Robbery,	Kullamúch.
Rock, a,	U'llah drenh.
Room, a,	Ummá.
Root, a,	Ká.
Rope, a,	Kuturek or Utterek.
Round,	Tokunnáh.
Ruin, to,	Másshún.
Ruined,	Masshistáh.
Rup, to,	Súnnún.
Rust,	Nezah.
S.	
Sacrifice, to,	Deseáw.
Sad,	Sílán.

Sáfe conduct, a,	Prugustaún.
Safety,	Nultú.
Salt,	Wuh.
Saltpetre,	Shov.
Sand,	Shew.
Say, to,	Malarún.
Scales,	Trukrí.
Scar, a,	Chágh.
Scatter,	Tátáich.
Science,	Kushirial.
Scissors,	Káchí.
Scorpion,	Tokú or Húpú.
Scratch, to,	Kescháún.
Scream, to,	Sháhchún.
Screen, to,	Chunaúr.
Scull,	Shetullah.
Seal, a,	Mohur.
Search, to,	Láún.
Second, (the)	Putúmb.
Secret,	Chún.
See, to,	Wintún.
Seed,	Bí.
Seize, to,	Dummún.
Select, to,	Botabzáún.
Self-praise,	Eh.
Sell, to,	Wínshahún.
Send, to,	Pureshún.
Send for,	Cháclún.
Senior,	Deshtú.
Sense,	Kushuriál.
Separate,	Mokulláh.
Separate, to,	Mokullaún.
Servant, a,	Nokur.
Service,	Kúí.
Seven,	Sont.
Seventeen,	Sontdús.
Seventy,	Trawísidús.
Sew, to,	Siún.
Shade,	Achúr.
Shadow,	Achúr.

Shame,	Laj.
Share,	Mutta.
Shark,	Loilláh.
Sharpen,	Loilláchún.
Sheath,	Supah.
Shepherd,	Páshká.
Sheep,	Wummí or vami.
Shield, a,	Kerañ or Karaí.
Shine, to,	Pullákún.
Shirt,	Kámíz, or natperan.
Shiver, to,	Didíkáún.
Shoe, a,	Váchái.
Shoemaker,	Chuwulláh.
Shoot, to,	Topuk, or kan wíún.
Shoot,	Tawarasúk.
Shoulder,	Kúmtullá.
Show, to,	Wáún.
Shout, to,	Sáiechún.
Shred, (of cloth)	Epe trúk chiel apech.
Shut, to,	Pepsaún.
Sick,	Namuchiábún.
Sickness,	Namuchiábún.
Side, (direction)	Ehen.
Side, the,	Ponákín.
Sight,	Wíún.
Silent,	Tupchíst.
Silly,	Beah.
Silver,	Chittá or borái.
Silversmith,	Uraikunáh.
Sing, to,	Allúl muttún.
Single,	Poken.
Sister,	Sús.
Sister-in-law,	Bea be Istrí.
Sit, to,	Nechún.
Six,	Shí.
Sixteen,	Súllaísh.
Sixty,	Trewíshí.
Skilful,	Kushílla.
Skin,	Zúch, or cháún.
Skin, (for holding water)	Mokáh.

Sky, the,	Adílu, or Dillú.
Slander,	Bútá.
Slanting,	Uttillah.
Sleep, to,	Prúschún.
Slender,	Lamustah.
Slip, to,	Siskáún.
Slipping,	Siskistáh.
Slowly,	Acháak Achák.
Small,	Wustúk.
Small-pox,	Púáh.
Smartly,	Sap Sap.
Smell,	Gún.
Smell,	Gúngchún.
Snake, a,	Chumás.
Sneeze, to,	Frenchún.
Snow,	Zím.
Soft,	Gejálek.
Soldier, a,	Uattá.
Some,	Moshí.
Somewhere,	Akinízou.
Son,	Pút or Dublah.
Soon,	Asarbú.
Sordid,	Utcherak.
Sore, a,	Doás.
Sorrow,	Chitán.
Sort, (what sort was it)	Kunas wimí.
Sour,	Chuckurlusta.
Sow, to,	Bínáchún.
Space,	Taú.
Spade, a,	Chawái.
Sparkle, to,	Pullakún.
Sparrow,	Mingussá, or Minga chukú.
Speaking,	Meláchiás.
Spear,	Shel.
Specimen,	Yevráh.
Spectacle,	Waún.
Spectator,	Wenchulláh.
Speech,	Muttrún.
Spit, to,	Thói chún.
Spit, to, (place on a spit)	Lípáon.

Spite,	Urush.
Spontaneously,	Tunnú.
Spotted,	Tikárún.
Spr̄ng, the,	Washtnük.
Squeeze, to,	Chipállún.
Stage, a,	Ewás.
Stand, to,	Utíbún.
Standing,	Útírristah.
Star,	Távrah.
Start, to,	Chúún.
State,	Kunast.
Stay, to,	Púttábún.
Steal, to,	Kuttamúschún.
Steep, a,	Un.
Step-mother,	Púnáh.
Sterill,	Sísistáh.
Stick, a,	Donek.
Stomach,	Kútah.
Stone, a,	Drenh.
Stool, a,	Nesháin.
Stoop, to,	Saiúnachún.
Storm, a,	Echú Dummú.
Straight,	Golah.
Strange,	Urungábah.
Stratagem,	Láh.
Strength,	Káát.
Strict,	Kukká.
Strike,	Bíún.
String,	Súturek.
Stumble, to,	Tingábún.
Stump,	Ústum Kún.
Subdue,	Unáchún.
Suck, to,	Zúrprún.
Sufficient,	Bái.
Sugar,	Shakar.
Summer,	Vásant.
Summit,	Udḍa be Shaí.
Sunrise,	Súi ba Nissún.
Sunset,	Súi Neshú.
Sunshine,	Burbura gurrush.

Superior,
 Supposition,
 • Surety,
 • Surround, to,
 Survive, to,
 Suspect, to, •
 Swallow, to,
 Swear, to,
 • Sweep, to,
 • Sweet, to, •
 Swift,
 Swell, to, •
 Swim, to, •
 Switch,
 Sword, a,

T.

Tail,
 Take, to,
 Take away, to,
 Take off, to,
 Talk, to,
 Tall, •
 Tame,
 Tanner,
 Target,
 Taste, to,
 Tear, to,
 Tear, a, •
 Tease, to,
 Teat, a,
 Tell, to,
 Tempest,
 • Temple, a,
 Tent, a,
 Terrify, to,
 • Terror,
 • Test, to,
 Than, •
 That,
 Thaw,

Deshtú.
 Búa bon.
 Purrah.
 \ Urratún, or urrarún.
 Durren,
 Ubúah wenún.
 Turráún.
 Degárún. •
 Shínún.
 Mourstah.
 Sunnullah.
 Upsún.
 Eán bín.
 Lustawah.
 • Tárwáli. • •

• Domch.
 Uíchún.
 Gorágún.
 Bersáún.
 Milaechún.
 Dungulustah.
 Zuma bústah.
 • Shoellah.
 • Kántáh.
 Suttún.
 Trokaún.
 • Trokanbeslash.
 Tuppaún.
 Chúchú.
 Muttrún.
 Echú dummú.
 Deahmá. •
 Pochabámá.
 Wídekáún. •
 • Wík. •
 • Ettachún.
 • Tokunnáh.
 • Seh.
 Wílún.

Theft,	Kuttamús.
Then,*	Sítún.
There,	Sítaú.
Therefore,	Ekakeáw.
Thigh, the,	Pakanchá.
Thin,	Degáh.
Third,	Tream.
Thirsty,	Awéñít.
Thorn, a,	Kachík.
Thorns, (bushes)	Wah.
Thousand,	Házár.
Thread,	Súth.
Threaten, to,	Zullákáún.
Three,	Tre.
Threshold,	Dursháhi.
Throat,	Gurrunná and Murrík.
Through and through,	Wipaturruúf.
Thoroughbred,	Seál.*
Throw, to,	Wíún.
Throw away, to,	Unáchún.
Throw down, to,	Nárungáún.
Thrust in,	Utturnashún.
Thumb,	Ulah ungú.
Thunder,	Trankyás.
Thus,	Edáh.
Tidings,	Shudí.
Tie, to,	Grúntún.
Tiger, a,	Sí.
Tight,	Kukkáh.
Tighten, to,	Kukkachún.
Till,	Setaúnsht.
Till, to,	Kákúcháchún.
Time,	Ehpar.
Time,	Par.
Tired,	Kásárem.
To,	Setaúnsht.
Tobacco,	Támákú.
To-day,	Enú.
Toc,	Kúra ba ungú.
To-morrow,	Jaimek.

Tongue,	Jíp.
To-night,	Enú Awmza.
Too,	Um.
Tooth,	Dúnt.
Top, the,	Shái.
Torch, a,	Luppah.
Touch, to,	Dúsh dungáún.
Train, to,	Zámákunáún.
Treashery,	Lah.
Treacle,	Mechí.
Tree,	Ushtún.
Trouble, to,	Dílackáún.
Trial,	Ettachun.
Tribe,	Duní.
Trouble,	Chittan, or. Tñgabún.
True,	Poren.
Try, to,	Ettachún.
Tumble,	Oresurlún.
Turban,	Pagrái.
Troop,	Kaláki.
Turn back,	Pultarí chún.
Twelve,	Básh.
Twenty,	Washí.
Twice,	Du'par.
Twist, to,	Alláún.
Two,	Du'.
U.	
Ugly,	Uchurráh.
Ulcer,	Nusurán.
Unanimity,	Sunázún.
Unaware,	Nasuddi.
Uncle,	Kench tantálá.
Unclean,	Napureishlá.
Uncommon,	Naluttú.
Undecieve, to,	Páwún.
Under,	Un.
Understand, to,	Páún.
Undoubtedly,	Kánát be kánát.
Undress, to,	Chullapech bersáún.
Unemployed,	Koídún.

Unfortunate,	Ubrah Melultah.
Ungirǎ, (the loins)	Dukka Surráún.
Unhappy,	Şilánehulláh.
Uninformed,	Nasuddí.
Unite, to,	Etaw chún.
Unless,	Ugur.
Unmarried, (bachelor)	Istí noáddáh.
Unripe,	Napuchístah.
Unsheath, to,	Wisháún.
Until,	Kiltiúsh.
Untrue,	Duttíla.
Unveil, to,	Chadur Osháún.
Up,	Uí tean.
Upon,	Uípún.
Upright,	Uítenistah.
Useful,	Koí.
V.	
Vacant,	Sún.
Vain,	Ubrah.
Valiant,	Simrustah.
Valley,	Shú.
Valuable,	Echú Múl.
Vanquish, to,	Unáchún.
Vapour,	Dúm.
Variegated,	Chitturrah.
Vegetable,	Kunkurú.
Vein, a,	Láishing,
Vengeance,	Kurraní.
Venom,	Wésh.
Verdant,	Pullusháh.
Vessel, a,	Dumlí.
Vex, to,	Tubháún.
Vexed,	Tubhá, or Tengáh.
Victuals,	Eum.
Vigilant,	Bugisláh.
Village,	Desh.
Villager,	Deskmillí.
Violence,	Káát.
Violin,	Warj.
Virgin, a,	Dublí úrtí.

Voice,	Chah.
Vomit, to,	Ūi duttún.
W.	
Wager, to,	Bonahhtaún.
Waist,	Dukká.
Waist, to,	Náshún.
Wake, to, <i>v. n.</i>	Búgún.
Waken, to, <i>v. a.</i>	Búgáún.
Walk, a,	Mashúu.
Walk, to,	Chún.
Walking stick,	Donek.
Wall, a,	Barkant.
Walnut, a,	Zoun.
Wander, to,	Kuttún.
Want, to,	Sáchún.
War,	Súch.
Warm,	Tuppi.
Warm, to,	Tuppáún.
Warn, (to admonish)	Chusáún.
Wash,	Muspek.
Watchful,	Eléch.
Water,	An.
Water, to,	Anprún.
Water-course,	Áknutáh.
Water-melon,	Hondwáuná.
Water-mill,	Doshai.
Water-pot,	Kumruch.
Wave, a,	Kingir.
Wax,	Puppák.
Way,	Púnt.
Weak,	Diggáh.
Wealthy,	Máldáh, or Erah Manús.
Weapons,	Showásh.
Wear, to,	Uinmáchún.
Weariness,	Hussarún.
Water-wagtail,	Gádúlik.
Weave, to,	Zenchún, or Wáun.
Weep, to,	Ūrún.
Weeping,	Ūrassáh.
Weigh, to,	Tullún.

Weight,	Sol.
Well; a,	Awwí sáún.
West;	Spí poí le ken.
Wet,	Fripullah.
Wheat,	Gúm.
When,	Kóí wái.
Whence,	Akáne bá.
Whenever,	Kóí pa kóí.
Where,	Akináwá.
Wherefore,	Kási kítta ún.
Whether,	Zá.
Whet-stone, a,	Kirúmwát.
Whirlpool, a,	Girum.
While,	Kashínáh.
Whither,	Akinnú.
Who,	Kí.
Whole,	Supperokeboí
Why,	Kussak.
Wide,	Wichtí.
Width,	Wichtabún.
Widow,	Kukúr.
Wife, a,	Mewchí.
Wild,	Uddatellah.
Will,	Chít.
Wind,	Dánnú.
Wind, to, <i>v. a.</i>	Tuptáún.
Window,	Dárí.
Wine,	Chúkri (hew), Pán (old.)
Wing, (of a bird)	Drámul.
Wink,	Átchíputuk.
Window, to,	Kotún.
Winter,	Zain.
Wipe, to,	Mákún.
Wisdom,	Kushilla.
Wise,	Paíllah.
Wish, to,	Wíchún.
With,	Melf.
Within,	Uttaken.
Wither, to,	Che chenbeon.
Withdraw,	Bersáún.

Witness,	Sakh.
Wolf, a,	Dikáh.
Woman,	Mushái.
Wonder,	Kumrát.
Wood,	Dew.
Wooden,	Dewbáh.
Wool,	Wurruk.
Word, a,	Melah.
Work,	Koí.
World,	Dunyá.
Worm,	Gowruk.
Worthy,	Shúp.
Wound, a,	Chúp.
Wrap up,	Tuptáún.
Wretch,	Úbrah Merútañ.
Wring, to,	Siptáún.
Wrist, the,	Gorek.
Will,	Chittarún.
Y.	
Year, the,	Weh.
Yeast,	Drú.
Yellow,	Urreláh.
Yes,	Ah.
Yesterday,	Dús.
Yesterday, (the day before)	Nutrem.
Yesternight,	Awázá.
Young, (of an animal)	Wushtúk.
Younger, (junior)	Kenshtú.
Youth, a,	Lút.

A few Sentences in this Language.

Has your illness abated?	Namacheá apilok bú?
Where is your house?	Toba amah akenew wá?
God is above,	Ue Dagon wá.
He gave me much abuse,	Sika echú sukkán chaza.
He accounts me a friend,	Ede ema pullare zan.

You would say that another sun was	Eléshek sore kua úrungal sore útillá
produced above the sun.	berá.
Abstain from flesh,	Unnáh new.
Be not afraid of me,	Ekunna ha wedí.
After spring,	Shure kua pulaken.
Agree to this proposal,	Eu mela boí.
Is your father alive?	Túba tata ginlah wá?
Hast thou come alone?	Tú poken ásh?
It behoves you to go,	Túsa emella echún boitah.
What is your name?	Tú bá nám av?
Do you drink wine?	Chukrí piash?
In your country, do they dance?	Ema ba desh úkna nali chast?
Is the road bad?	Púnt abraiwa?
Are there bears in Kaffiristan?	Ema badesh akna berew wá?
How many towers are there?	Kittí shuhr war?

Kaffir Song.

1

Uí ma tawí shom	Gullúdí shádír
Uí ma tawí drúm	Gullúdí shádír
Andre shahr gígaïen	Chúd
Kúchún muttrungoba	Shall wísha
Wellu wassú astán	Shing chúd ema bá.

2

Deh pruttúm	Súm punní
Deh dosh pruttúm	Súm punní
Emá loa woras	Ema ba du sussumma búlchúd
As-ur shí nishí shaú	Ba krú chúd em: ba
Ema zumúrí san.	Shurik bullí ná bulli.

3

Enar Waie dublík	Emar suthín dublík
Suttrin dublík,	Charka dosht emalle ge
Ude deh gunush.	Assonkela aqd melawí.

Literal translation of the above!

I have won that which is fairer than a "monal" pleasant
 I have won that which is fairer than a fairy
 In the city is a tinkling of bangles
 The nomades have been outstripped by me in wealth.
 As if there had been a clattering of horns at my door for years and days.

2

God has given me a lump of gold
 God has given me in my hand a lump of gold
 My steel gun!* there shall be constant sounds of joy at my door,
 And when I am seated at a spring my head shall nod to the sound of my feet,
 My places of pleasure are the envy of my enemies.

3

I am loved by a Waie girl. I am loved by a Pathan girl,
 The Pathan girl at her wheel gave me a sign,
 And at noon we embraced on the plain.

* A steel gun is the most valuable thing a Kafir knows of in this world. The sound of horns in the last line of No. 1 is the sound of sheep or goat horns striking together as they play in a flock.

APPENDIX G.

Syad Nur Muḥammad on his way back from Tehran, considering it possible that a British force might be pushed in that direction viâ Kandahar, made especial inquiries on the various routes; especially with regard to supplies and water for an army; and I have taken advantage of these notes to detail the following, irrespective of the great road by Mashad and Herat, by which Kandahar may be approached; as all these concentrate upon Farrah, perhaps it will be most convenient to make it our starting point.

The routes from Farrah to Semmún and Naishapúr, are given in Ferner's Caravan Journeys, and agree with the Syad's account.

From Farrah to Benjún.

Killa-i kah, ten parasangs.—A small Nurzaie encampment with plenty of water.

Chah-i-dum, eight parasangs.—At about four miles from the last ground, the Hara road has to be forded. Water of the encamping ground from springs,

Darogh, five parasangs.—This is a considerable place in the midst of cultivation; a strip of this sort of country, some two or three miles in depth, runs along the whole way to Birgún, parallel to the range on the east forming the water-shed line of the Hara road.

Sir-i-Besha, four parasangs.—Has sixty houses, and water from wells.

Mut, four parasangs.—A fort on a mound, surrounded by a village; water from wells.

Birgun, four parasangs.—A considerable town of Khorasan.

From Birjún to Tún, is fifteen parasangs, or three short marches, over a cultivated country covered with villages. Some years ago a Persian army marched from Tún to Tehran in seven days. Tún is a considerable place and supplies are abundant, but the population are principally pastoral, possessing large herds of camels and goats. Water from karezes.

From Tún, roads strike off to Mashad, Tehran, and yezd; to the latter town the following is the route, and is known as the kah-i-kegi Shuturan; it runs along a partially cultivated country between a range of hills running N. E. and S. W. and an immense desert stretching southwards towards Khabbas and Kinnan; the marches are—

Robali Shôve, seven parasangs.—Just on the border of the desert, but has plenty of water.

Bushruca, seven parasangs.—Water abundant.

Deh Muhammâd, ten parasangs.—This place contains about one hundred houses, and has a good supply of water.

Tubbus, ten parasangs, in the midst of a comparatively well cultivated tract; it contains about two or three thousand houses, and must not be mistaken for the Tubbus Ghozan to the east of Birjûn.

Turah, six parasangs.—Small place, water from wells.

Kulhaiz, eight parasangs.—Ditto, water from springs.

Kobat-i-Khan, fifteen parasangs, three of which are through heavy sand; this portion of the road is frequently unsafe owing to occasional predatory visits from marauding Belûchis.

Pista Cadon, eight parasangs.—Water scarce.

Allahabad, five parasangs.—Tolerable place, water scarce.

Saghan, fourteen parasangs.—Here again there is cultivation, and water from karezas; but a large force would find water scarce.

Karamuk, six parasangs, water plentiful.

Anjira, six ditto ditto.

Yezd, six ditto.—Yezd is a great place for Parsis, many of whom have come from Bombay; the city is larger than Kandahar.

From Kirman to Yezd is seventy-one parasangs; the country varies in width from two to ten parasangs, and road runs along a valley between two ranges but crossing several Kothals.

From Kirman to Birjûn, the encampments are almost all in places generally occupied by Khorassani and Iraki herdsmen. The names of the marches are as follows:—

Khost, six parasangs.

Hâmûn, six ditto.

Hullâlî, four ditto.

Baghalicha, four ditto.

Naiband, sixteen ditto.—No water on this march. This is a walled town with a good deal of cultivation about it, population mixed, Persian and Bellûchi; country hilly, water plentiful from springs at base of hills.

Chilpya, twelve parasangs; water only for one kafilah at a time.

Darband, eight ditto.—No water on the road.

Rohawa, eleven ditto.—This place contains five or six hundred houses in the midst of groves of trees—water plentiful from karezas.

Rohamat Abibad, ten parasangs; water enough for one kafilah at a time.

Sri-i-Assiah, ten parasangs; country cultivated, water plentiful and some supplies.

Kirman, seven parasangs.

N. B.—The above is the only route, by which water is procurable for any thing like a body of men; the other route to Kirman from Farrah via Sansh, Jowain, Selim and Khubbus, you have to go thirty parasangs at a time without water: Nadir Shah attempted to dig wells along this line; but failed to obtain water.

One more route remains from Farrah to Kirman, or rather from Siestan, and which was the one traversed by the conquering force of the Ghilzies, who under Mir Weis, one hundred and thirty years before Nadir Shah marched and captured Kirman by this route.

From Sekuha, in Seistan to—

Warmul, four parasangs.—A small Belúchi village with plenty of brackish water.

Sir-i-Shela, eight parasangs.—The Shela comes out of the Siestan lake but only flows when the latter is full.

Gulabuk, six parasangs.—A spring on the neutral desert between Kirmand and Belúchistan.

Durwaza-i-Nadir.—Here is a plentiful supply of water but no village.

Gúrg, sixteen parasangs; over a barren hilly country.

Nurmasher, ten parasangs.—A tolerable city inhabited by Belúchis, who are Shiah, subjects of Persia; they are forcibly converted.

Kirman, seven short marches, each from four to five parasangs; water sufficient at each for a large kafilah.

GENERAL AND MEDICAL REPORT OF THE KANDAHAR MISSION.

The following matter is divided into three sections, viz. :—

I.—A brief description of the country traversed by the Mission on its march from Kohat to Kandahar.

II.—Some observations on Affghanistan and the Affghans.

III.—Report of the Kandahar Dispensary.

A BRIEF DESCRIPTION OF THE COUNTRY BETWEEN KOHAT AND KANDAHAR.

The country lying between Kohat and Kandahar, though of a mountainous nature throughout, may, for convenience of description, be divided into an eastern and a western portion, differing from each other in physical characteristics, the high ground in the vicinity of Ghazni being taken as the watershed line between them. The waters of the eastern division flow through a country abounding in small fertile valleys and well-wooded hills, and ultimately join the great stream of the Indus, or by reason of the quantity drawn off for purposes of cultivation, lose themselves in the soil. Those of the western division on the other hand traverse a country characterized by low ranges of bare rocky hills separating and bounding extensive sandy and gravelly plains or steppes and flow into the Lake Hamûn in Sîstân.

Eastern Division.—The eastern division extending from Kohat to Ghazni comprizes the districts of Mîrwânzai, Kurram, Hanab, Hazârdarakht, and Logar. The general aspect of the country presents an intricate net work of small valleys and dells, whose elevation above the sea increases as they approach Hazârdarakht, where they attain their highest, and which are separated from each other by elevated plateaus or table lands, the summer pasture grounds of several nomade tribes.

The rock formation of the country is the mountain limestone, presenting in some places outcroppings of a friable grey slate, the strata of which are much distorted, and overlaid at intervals by extensive formations of conglomerate, which are sometimes found occupying the highest elevations.

The vegetation varies with the elevation above the sea, and is briefly noticed in the following concise description of the several districts.

Mirwánzai.—Mirwánzai presents a very irregular aspect. The lower division consists of numerous small circumscribed and well cultivated valleys in which the plane, poplar, willow, the fig, and the mulberry, together with the apple, the apricot, and other orchard trees, flourish abundantly; whilst on the other hand the raviney wastes of the upper division are covered with a brushwood of the wild olive, the wild privet, the jujube or "bair," mimosa, and other thorny bushes, broken here and there by grassy tracts, the summer grazing grounds of the Waziris, who wander from one to the other with their families and flocks. This tribe possesses a noted breed of horses, distinguished by a peculiar twist and curve of the ears. The breed is of medium height, wiry, hardy, high-tempered, and inclined to be vicious, and is said to have sprung from stock originally brought from Persia by Nadir Shah. Their acquisition by the Waziris is attributed by some accounts to their dexterity in thieving, whilst others ascribe it to the liberality of Nadir, who dispersed his gifts with a free hand during his march into Hindustan.

The dwarf palm, a variety of *chamærops* called by the natives "mazari," abounds all over "Mirwánzai," and is applied to a variety of useful purposes by the inhabitants. Hand-punkhas and mats are plaited from the leaf cut into strips: the fibres of the leaf and its stalk, separated from each other and their parenchyma by maceration and bruising in water, are twisted into cords and ropes. The former are used for making baggage nets, the "trangar" of the natives, the net-work of "charmais," &c. and the latter for fixing the apparatus of their Persian wheels, &c. Sandals "chaptā" universally worn by these Highlanders, and admirably adapted for walking over rocky ground, are made from the strong fibres of the leaf stalk. In the axil of the sheathing petiole, a fine downy wool is found, this is used by the natives as tinder, and they assert that when prepared by steeping in the sap of the mulberry tree and dried, it never fails to burn throughout. The white embryo leaves in the centre of the leaf bud have a sweet astringent taste and are often used as a remedy for diarrhœa, &c. When the young leaves begin to be developed they lose their sweet taste and become sour and astringent, and are then used as a purgative, chiefly, however, for horses and cattle.

The wealth of the inhabitants of Mirwánzai consists principally of cattle, goats and sheep, of these the cows are a lean and dwarf breed and produce but little milk. The soil, which is for the most part gravelly, with only a scanty deposit of alluvium, is not much cultivated, owing to constant feuds among the inhabitants, who are "Bangashes" or "Bangakhs," as well as the scarcity of water. Since it has been under the British rule, however, a much larger portion of land has been brought under the plough than previously, a pleasing instance of the confidence inspired by a just and protecting Government. A

considerable portion of the cultivation is "*lullam*" that is dependent on the rains for irrigation. That which is "*abi*" or regularly irrigated by artificial means, is watered by streams issuing from springs, or from tanks of rain-water in the neighbourhood. Wheat, barley, and pulse ("*masur*") are gathered in the spring harvest, and millet, madge, pulse ("*mong*") and cotton in the autumn harvest. The cotton is said to be of inferior quality, yielding $\frac{1}{4}$ fibre to 1 seeds, whilst that grown in Peshawar yields $\frac{1}{3}$ fibre to $\frac{2}{3}$ seeds. From the same plant, however, three and sometimes four crops are realized. In the spring the dry and apparently dead plants of the preceding year, are cut down close to the ground, which is then ploughed and freely watered. The plants sprout in due time and produce, it is said, a better crop each succeeding season under similar treatment, until the fourth year, after which they perish. A principal occupation of the inhabitants and a source of wealth is the manufacture of turbans ("*lungi*"). These are largely produced throughout Mirwánzai, but especially in Hangú which vies with Peshawar in the quality of its manufacture.

The mission started from Peshawar on the 13th March, 1857, and leaving Kohát on the 15th, entered the Mirwánzai country and marching through it arrived at Thal on the river Kurram, its boundary on the west, on the 20th March. At this season of the year the climate of Mirwánzai is cool and pleasant. The bracing morning air, the beautiful scenery of green valleys and well wooded hills in Lower Mirwánzai with a distant view between them of a bleak brown-backed moor in the upper division of the district brought to mind the scenery of the south-west of England. The average of six days' temperature, from the 15th to the 20th March inclusive was 4 A. M. 51 F.; 1 P. M. sun 108; tent 80; 8 P. M. 67 F. The months of July, August, September and a part of October are described by the natives as very hot and unhealthy, and it is not uncommon at this season for whole villages to be at once prostrated with fever. In the natural formation of the country—small valleys shut in on all sides by hills which, by obstructing the free circulation of winds, and by reflecting the solar rays add greatly to the intensity of the heat, and thus facilitate the liberation without the dissipation by winds of the obnoxious gasses given off from decaying animal and vegetable remains,—and the filthy dwellings and dirty habits of the people, a sufficient cause for disease will be found. Intermittents are common throughout the year though they prevail in the autumn and are remarkable for the frequency of the tertian form. Impetiginous affections of the scalp and allied skin diseases appeared to be very common amongst the villagers, who did not impress me as being a very healthy or robust race.

Kurram.—On the 21st March the mission having been joined at Thal by

the Affghan escort, consisting of some companies of a regular Affghan regiment dressed in the ragged cast-off clothing of our Indian army, and a posse of wild looking sowars habited in a variety of Affghan dresses, armed with almost every kind of weapon from a lance to a blunderbuss and mounted on wiry shaggy little horses that had as wild a look as their riders, we forded the river Kurram a little way above the village of Thal and entered the district of Kurram.

Winding for about eighteen miles by a difficult path over a wilderness of irregular stony hills presenting here and there outcroppings of micaceous slate and without a sign of habitation or animal life, whilst the vegetable kingdom was but sparsely represented by a few hardy mimosæ, jujube, and other thorny bushes, we again reached the river and marching henceforward along its course, fording it several times "en route" encamped at the village of Habîb Kila, near Paiwar on the 28th March. The distance is about sixty miles from Thal and the country rises all the way. The scenery here is grand indeed. Ever hoary "*Spin ghar*" looks down in grave majesty on the rich fields and pleasant orchards stretched at his feet and cleft by the noisy bubbling Kurram, whose waters are as clear and crystal as the snows from which they proceed. "*Spin ghar*" or "*Sufed koh*" (white mountain in Pukhstau and Persian respectively) stretching east and west, separates the valley of Kurram from that of Jelalabad. Its southern face presents three distinct ranges rising one above the other, separated by narrow elevated valleys and up to the snow itself on the highest range is thickly clothed with forests of magnificent pines, cedars, the arbor vitæ, the walnut, the wild almond, and, lower down, oaks and ash trees, &c. At different spots in the openings of the forests are rich grassy slopes, watered by numerous springs, the neighbourhood of which abounds in several genera of the ranunculus and composite orders and which afford pasture to the herds of mountain deer, wild goats and ibex, which with bears, leopards and wolves, are the principal wild inhabitants of this mountain.

Kurram is well cultivated and contains a large number of villages in close propinquity along the course of its river. Each is enclosed by a square mud wall with a tower at two of the diagonal angles, flanking the sides. The gate is in the centre of one side and usually the top of the wall all round is armed with a "*cheveux de frize*" of thorn bushes as a protection against robbers at night.

Rice is the principal crop raised in this district, though wheat, cotton, and barley, &c. are also cultivated. The grain is generally stored in caves, the apertures of which are then built up, and being always in the sides of small conglomerate hillocks on which the villages are built or in their immediate

vicinity, are easily defended. Water is abundant every where (except at the base of Sufed-koh which is occupied by a stony and uncultivated plateau some twenty miles by five), and irrigation is rendered facile by the water of the river, and that of the numerous streams flowing from the adjacent mountains towards it, being led off in watercourses in all directions and at various heights.

Many of the villages in Kurram are ornamented by stately "*chindor*" or plane trees of great height and beauty. A few miles east of the Kurram Fort, (the headquarters of Sirdar Muhammad Azim Khan, Governor of Kurram and Khost) is an extensive grove of fine old mulberry trees said to have been planted by order of the Emperor Shah Jehan, who laid out a pleasure garden at this spot and called it "*Faiz Bagh*." The name and these weatherworn old "*tuts*" are all that now remain of the once charming and beautiful garden, whose former terraces and parterres have long since been obliterated in rice swamps.

The climate of Kurram at this season is very bracing and agreeable. For a month or six weeks in midwinter, the weather is described as very severe, owing to the elevation of the valley above the sea (about feet, according to Prinsep's tables, at the Kurram Fort, water boiling here at F. with the temperature of the atmosphere at F) and its proximity to the snowy range, but on the other hand the hot months are tempered by cool and refreshing breezes from that region. The average of seven days' temperature from the 22nd to the 28th March inclusive was at 5 A. M. 54.20 F. 1 P. M. sun 98.20. tent 75. 8 P. M. 58.30 F. On the return of the mission later in the season, the average of six days' temperature, from the 11th to the 16th of June inclusive was at 3 A. M. 63 F. 1 P. M. sun 118. tent 65.15 8 P. M. 73 F.

The chief tribes inhabiting Kurram are the "*Turi*" and "*Zimukht*," generally speaking a healthy and hardy people. Though at every encamping ground my tent was surrounded by a motley crowd of men, women and children, eager applicants for medicine, which they swallowed with undisguised avidity and many sneaked into my tent a second time in hopes of not being recognized and getting a second dose. Fever of the intermittent type with its ordinary sequelæ, more particularly enlarged spleen—and in some cases it was enormously so,—was the prevailing form of disease. Fevers are said to be most prevalent during the months of July, August, and September, the season during which the rice harvest is gathered. They commence with the quotidian form and soon changing to the tertian, cling to the patient for two or more years, ultimately completely destroying his health by the derangement ensuing to the abdominal viscera, the liver and spleen. Thoracic affections also appeared common, a few cases examined with the stethoscope revealed much organic

derangement, attributable, however, more to previous acute attacks of inflammation on the lungs and its membranes than to tubercular phthisis.

The dress of the Túrís consists of a red conical skull cap about six inches high, loose trousers of coarse cotton, gathered in and fastened close for about four inches above the ankle, and a loose shirt of coarse cotton sometimes dyed blue. In the winter a large sheepskin cloak reaching from head to foot is worn in addition, the wool being turned inwards except in exposure to rain when it is reversed. And sometimes a turban or "*lungi*" in which blue, red and yellow are conspicuous colours, is worn round the head.

The "Túrís" never move out without being armed to the teeth: most carry the Affghan knife and jазай. For every Túrís labouring in the field there are usually three or four keeping a sharp look out to prevent surprise by an enemy. We frequently passed small bands of men returning from the fields, all of whom were armed with offensive weapons whilst but one or two carried the implements of industry. This tribe observe a curious custom among themselves indicative of the wild and contentious life they lead. On the advent of a young "Túrís" into the world, he is at once taken from his mother and passed several times through a hole in the wall of the house, whilst a salute of nine shots is fired over him in order to accustom him from birth to a sound he is destined to hear constantly through life without flinching. The unconscious infant is at the same time exhorted to follow in the steps of his father and with heart and hand to be a thief. The Túrís being "*Shíús*" are naturally the hereditary enemies of their "Sunní" neighbours the "*Jágís*" with whom as well as amongst themselves, they are eternally at enmity and petty warfare.

Haryáb.—Our direct route by the Paiwar Kotal having been barricaded with rocks and felled trees by the hostile Jágís to oppose our progress, the mission made a detour to the north and ascended the "*Spin Gawe*" (white cow) Kotal on the 29th March, it having been previously taken possession of by the infantry and some mountain guns of our Affghan escort. This Kotal is a few miles north of the Pēwar pass though on the same spur of the Sufed Koh, and which rising about 1000 feet above the valley runs north and south and separates the district of Kurram from that of Haryáb. The ascent was by a steep stony path (easier, however, than the Paiwar, by which route the mission returned) covered at intervals with patches of frozen snow on which our horses' hoofs left no impression, and wound through a labyrinth of splendid pines, cedars (*cedrus deodara*) and oaks, among which the *Arbor Vitæ* (*Thuja orientalis*) was thickly scattered, whilst the descent by the equally steep and more stony bed of the Haryáb, a rapid little mountain-torrent a tributary of the Kurram, led us through an Alpine country to our camp at Allikhel a large and scattered village about 18 miles from Paiwar. The villages passed during

this march are of peculiar construction, seldom containing more than four or five houses, usually situated on commanding eminences or in retired little glens. Those in the latter situation are provided with a detached tower of observation, in some instances supported on poles of pine wood and ascended by a ladder. Each house is detached, and forms a little fort of itself. The thick walls of stone and mud are pierced by numerous holes that serve the threefold purposes of ventilators, chimneys and loop-holes for firing through. The strong wooden door occupies the centre of one side, whilst the flat roof communicates by a trap door and ladder (formed of the trunk of a tree, notched so as to form steps when the wood is fixed in a slanting position) with the interior, an open space sunk below the level of the ground and with galleries all round that shelter the family as well as their cattle, consisting of a few cows, goats, and horses, together with stores of grain, fodder and fuel, the Jágis being accustomed to be constantly besieged either by the snow or by enemies.

At Alikhel we had an opportunity of observing how the Jágis prepare themselves for the fight, without however fighting. During the march we were passed by several bands of men armed with Affghan knives, jazail, &c. who, as they passed us, indulged in many menacing actions and afterwards collected round our camp to upwards of a thousand men and till evening treated us to a variety of hostile demonstrations, and with jeering yells, war-songs and dances, accompanied by the native life and drum (the former has much the sound of the Scotch bagpipe) worked themselves up to a degree of excitement barely restrainable. The heights around camp were crowned by large bands of Jágis (from 200 to 300 men in each) who, stamping round and round in a circle, gesticulated and flourished their great knives in harmony with the pathos of some exciting war-song, at the conclusion of which, giving a shrill and prolonged yell that reverberated from hill to hill, they ranged themselves in a column two or three abreast and proceeded slowly round our camp chaunting an impressive and passionate war-song varied at regular intervals by a chorus "*look hoh ah hab*" repeated in different keys by several voices in a peculiar hollow bass tone. At the last syllable of the chorus, each man sprung up on one leg and flourished his knife overhead, skipped a step forwards, whilst the numerous powder-flasks and other paraphernalia of his jazail suspended around his waist, dangling in the air, and his long loose hair blown about in confusion, added greater wildness to his features and actions. In the evening the crowds dispersed and left us on the look out for a night attack, which did not however occur.

At Alikhel water boils at 198 F. with the temperature of the air at 48 F. This, according to Prinsap's tables, gives an approximate elevation above the sea of about 7565 feet.

At daylight on the 30th March we struck camp amidst the yelling and howling of largely increased bands of Jágis who indulged in similar demonstrations to those of yesterday. After a delay of some four hours caused by the road two miles ahead of us being closed by a body of several thousands of Jágis (the whole tribe having united under the banner of an "Akhúnzáda" of the "*Ghámúnkhel*" clan) we advanced, an arrangement having been sworn to on the Kurán, between the commandant of our Affghan escort and the leader of the Jágis that we should proceed in peace. Our road traversed a rugged country of a coarse gravelly soil, and cut up by numerous deep and wide ravines and led through several detached hamlets crowded with armed Jágis (who remained perfectly quiet in observance of their oath) and at the sixth mile brought us to the village of Rokýán near which we encamped.

Rokýán is a good sized village consisting of many scattered houses surrounded by a few fruit trees and corn fields; the former were already in blossom, and the latter well advanced with their spring crops of wheat, &c. The main portion of Rokýán is situated at the entrance of the Hazárdarakht defile and is overhung by the abrupt shoulder of a towering rocky spur of the Sufed Koh. Honey is produced here in abundance, almost every house possessing its bee-hives.

Bronchocele is not an uncommon disease in this district, and it is said to be equally prevalent in the valley of Jalalabad on the opposite side of the Sufed Koh. I observed several cases of this disease during the day and in Rokýán alone three cases applied to me for relief, among a crowd of other applicants for medicines, &c. who surrounded my tent the greater part of the day, and amongst the number very many who in the morning all bristling with arms, had opposed our progress. All in real need of medicine were supplied without distinction, provided they applied for it unarmed and in a proper manner. The Jágis are a lean hardy and healthy race, though at first the sight of their oily and smoked skins, caused by their constant contact with the smoke of pine wood, their only fuel, tends to disprove the idea, but the great number of hale grey beards or rather smoked beards met with, fully supports the character for healthfulness assigned to the climate of this district by its inhabitants. This tribe though subjects of the Cabul government, lead a wild and partially independent life. They are desperate robbers and cultivate only sufficient ground to supply their wants. Rice and corn are their chief crops. They are not reckoned a brave race, nor are they feared by their neighbours the Gilzais, who often make a raid into the country and carry off all the women and cattle, they can lay hands on and chop up the men.

Hazárdarakht.—March 31st from Rokýán to Kazar or Neba-Margha, a Ghilzai thannah situated on an elevated table land occupying the summit of

one of the main spurs of the Sufed Koh. Twenty miles; our road for the first sixteen miles ascended through the narrow winding defile of Hazardarakht so named from a small forest of pines, cedars and the arbor vitæ occupying its centre. Near this spot is a small thannah that marks the limit between the Jagis and Ghilzais. The heights bounding the defile on either side are formed mainly of limestone, much broken on the surface and presenting, here and there, outcroppings of soft grey slate in vertical and distorted strata. Except where the defile branches off in little glens that winding northward between the hills convey their drainage into the main channel, the opposite heights are nowhere more than six hundred, nor less than eighty yards apart, whilst their steep, and in many places perpendicular sides are thickly covered to the very bottom, with pines, cedars, the arbor vitæ and a few oaks, and on the return journey of the mission, about ten weeks later in the season, yellow, white and pink dog roses, the dwarf laburnum and a variety of umbelliferous and labiate plants variegated the hill-sides with their many-colored flowers. The interval between, forms the stony bed of a mountain torrent, at this date but of small calibre; the raging violence of its stream at certain seasons, however, is indicated by the great fragments of rocks and the enormous uprooted trees that strew its surface. Near the end of the defile we ascended the short but steep Surkhai Kotal so named from the red colour of its soil, and by a gradual descent emerged on the tableland of Hazar. This plateau is buried under snow for about half the year, although at this season only a few detached snow fields conceal the summer grazing grounds of the Ghilzais, who collect here in large numbers with their families and flocks during the spring and summer months from April to August, for the sake of the pasture, a short sweet grass and a stunted growth of *Artemisia*, both of which are grazed indiscriminately. The numerous grave-yards scattered over the plain indicate considerable mortality amongst the visitors of this bleak and dreary region. Each grave yard is enclosed within a low wall of loose stones whilst poles fixed upright within them and ornamented with pendent ibex and wild goat's horns and coloured rags point out their position on the extensive level. At this season the snowy heights around Hazar present but a scanty growth of vegetation. A few arbor vitæ and juniper shrubs, scattered here and there just suffice to deprive them of a totally barren aspect. And except a stunted growth of absinth, thistles, orchids and lilies, readily eaten by hungry cattle and horses, there is no forage for man and beast for twenty or thirty miles around. The young and succulent leaves of the orchis and lily were cooked and eaten as pot herbs by our camp followers.

At Hazar water boils at 195 F. with the temperature of the air at 55 F. Approximate elevation above the sea about 9382 feet, this is according to Prinsep's tables.

April 1st, struck camp at 5 A. M. at which hour the thermometer stood at 26 F. in the open air. The night was searchingly cold and four of the horses of our party died from its effects during the night. Water brought from a neighbouring spring froze at once on being poured into a metal basin. At 5.30 A. M. proceeded on our march and by a gradual rise of three miles ascended the Shutur-gardan (camel's neck) a term applied generally to any easy ascent, whilst Kotal signifies a steep and difficult one. The height of Shutur-gardan Kotal is about 1000 feet above the valley of Hazar and the height of the surrounding peaks is about 800 feet still higher. This peak on the return journey of the mission on the 8th June was dotted here and there with patches of snow. At this date also in the adjoining Hazar valley the thermometer stood at 30 F. at 4 A. M. From the summit of Shutur-gardan we obtained a grand view of the wildly precipitous mountains around, already fast parting with their snowy covering and exposing their nearly entire nakedness of vegetation. Far away to the north, Hindu Kush sparkled in the morning sun: in the distant west the confused and tangled ranges of the Hazarah mountains spread their snowy network; and to the south of these in pleasing contrast shone the green valley of Logar, whilst immediately below us and at a depth of some fourteen hundred feet wound a narrow tortuous gorge through which our road passed and into which we descended by a difficult zigzag path in the almost perpendicular side of the mountain. This little valley is constructed in its centre by the approximation of the opposite limestone rocks, forming a natural gateway, the sides of which ascend abruptly to a height of about one hundred feet whilst the passage is about as many long with a width of less than thirty feet. Some wretched looking hamlets were scattered here and there in sheltered nooks that also afforded protection to a few apple and apricot trees. The inhabitants are Ghilzais who cultivate only small patches of unfertile soil, subsist on the produce of their flocks and are occupied for the most part in pillage and robbery. The valley is traversed by several sparkling little rills through which shine with increased colour the variegated lines of hornblende, porphyry and syenite, fragments of which strew the surface everywhere.

We quitted the valley by a low but steep Kotal of mica schist. The surface here also was strewed with blocks and lumps of hornblende and syenite, the latter in a variety of shades from yellowish green to greenish brown, of vitreous lustre and fracture. In some places the slopes of the hills were covered with powdered mica, that much resembled wood ashes, but the glittering of its scaly particles in the sun at once showed its identity.

Descending the Kotal and traversing an extensive "daman" or skirt of the mountain we encamped at "Khushi" about 18 miles from Hazar. Khushi as

its name implies is a Heaven of delights to the wayworn traveller, who reaches it after traversing the bleak and inhospitable regions of Haryáb and Hazardarakht.

The village is embosomed in extensive orchards and meadows that occupy the bed of a wide ravine opening on the Logar plain, and which, at this season in the bloom of spring, render the place doubly deserving of its name. Native provisions of all sorts both for man and beast are to be obtained here in abundance. The principal trade of the place is in preserved apricots and madder, though wheat, barley, clover, lucerne, &c. are also extensively cultivated. At Khushí water boils at 198.10 F. with the temperature of the air at 63 F. Approximate elevation above the sea 7829 feet.

From Pewar to Khushí is a distance of about 60 miles by the ordinary route, crossed in every direction by spurs and ridges of the Sufed Koh, which are for several months in the year, covered with snow and in many parts present obstacles that are with difficulty overcome by laden animals. The glens and valleys are inhabited by hardy robber tribes, the Jágís and the Ghilzais. The climate of this region though described by its inhabitants as a paradise during the spring and summer months is for a considerable portion of the year extremely rigorous and grain and other necessaries of life are raised only in quantity sufficient for the scant wants of its wild and savage inhabitants. The average of 5 days' temperature from the 29th March to the 2nd April inclusive was 5 A. M. 39 F.; 1 P. M. sun 53.20 tent 69.0; 8 P. M. 50.15 F.

Logar.—On the 3rd April after a day's halt at Khushí the mission proceeded through Logar along its quiet stream, crossing it several times by native rustic bridges, though at this season of the year this portion of the river is fordable every where and at an average depth of two feet has a firm pebbly bottom. Logar is an extensive open valley or plain of a shingly, and for the most part uncultivated, soil. A strip, three or four miles across along the course of the river however, is well cultivated and densely populated. The villages are situated close to one another and each is enclosed by thick long walls of a square form built of a hard and tenacious clay and flanked towers at the angles. The inhabitants are of several different tribes and consequently eternally at enmity with each other. The chief tribes here are the Wardak, Tájik, Ghilzai, Kuzzilbash and Muhammad. Their chief occupation is agriculture. Every patch of ground that can be supplied with water is brought under cultivation and the soil near the river all along its course is a succession of green fields and poplar and willow copses, the freshness and brightness of whose hues called to mind the meadows of England. Wheat, barley, rice, Indian corn, pulses, beans, carrots, turnips, cabbage, mustard, clover, lucerne, &c. are produced here in great abundance, and the three first are supplied to Cabul in considerable quantity.

The cultivation of rice as practised here is a much less unhealthy occupation than as practised in Bengal and other parts of this country as in Kurram and Lughmant, &c. In the former instance the seed is sown broadcast, (“*par-kali*”) whilst in the latter the young rice is transplanted in the ordinary method, (“*nikāli*.”) The following is the method pursued in Logar. Soon after the winter snows have disappeared from the fields, the ground is ploughed several times in every direction and exposed to the influence of the atmosphere for a period of three weeks more or less. About a week before the ground will be ready for the reception of the seeds, the latter placed in a large earthen vessel or hole in hard ground, they are then well moistened with water and covered over with a heap of filth, skins, &c. in order to keep in the heat generated and to favour germination. At the end of this time the seeds having sent forth numerous slender radicles an inch or more long and a well developed plumule, are taken out and at once sown broadcast over the fields which have been flooded three or four days previously and in which sticks have been fixed at regular distances as guides to the sower to new ground.

This process over, the irregularities of the ploughed earth are levelled by a sort of rake termed “*ghakkkhor*” dragged by a couple of men, and controlled by a man following behind. The “*ghakkkhor*” is formed of a short and stout beam, about three feet in length through each extremity of which passes an upright post about two and a half feet in height. These are connected by a cross piece above, parallel with the beam below. The beam itself is pierced by a row of holes at intervals of three or four inches into which are fixed wooden teeth that project downwards about six inches, the terminal teeth being formed by the projection downwards of the upright posts. The implement is yoked by three ropes, one fixed on each side to the upright immediately above and below the beam and the third loosely to the centre of the upper cross piece by which the labourer steadies and depresses the machine whilst by slaking or tightening this rope, he renders the teeth inclined or perpendicular according as the inequalities of the ground are slight or great. After this a constant supply of water is all that is required till the crop be ready for the sickle about four or five months after sowing.

A kind of leek called by the natives “*gandanna*” is largely cultivated in Logar and Cabul. The plant is not allowed to flower as a rule, but its young fresh leaves are used as a pot herb; from the plants two or three crops commonly are obtained annually for a long series of years. At Cabul is a field of “*gandanna*” said to have been sown in the time of Nadir Shah!

There are no fruit gardens or orchards in Logar, but a few vineyards are met with. The produce of these both in the fresh state packed in cotton and as raisins are articles of export.

Poplars and willows are grown in plantations along the course of the river and water-courses, for their timber which is fit for use in the 8th or 10th year, and is used in the construction of houses and the manufacture of thin boxes or drums in which the fresh grapes are packed for exportation.

Whilst marching through Logar, quantities of rhubarb were daily brought into camp for sale. There are two kinds, viz. bleached and unbleached, called respectively "*rawásh*" and "*chakri*." Both sorts are largely consumed by the natives both raw and cooked. In the latter form, it is a favorite relish added to meat dishes. Both kinds are dried in the shade and so preserved for use when the fresh stock is out of season. The plants are never cultivated, but grow wild in the mountains around and especially in the Highlands of Cabul. The leaf stalks are gathered where they grow, and are brought down to the plains for sale by the hill people near whose abodes it grows, the "*rawásh*" has a very delicate flavour, produced by covering the young leaves just as they sprout from the soil with a loose heap of stones or an empty earthen jar. The roots are sometimes dug up and sold to drug vendors by whom they are used for adulterating the China root, and in outward appearance they much resemble that produced in England for a similar purpose.

Quitting Logar by the Tangi Wardak pass we ascended to the high road between Cabul and Ghazni near the village of Shekh-abad on the 6th April and encamped at Ghazni on the 8th. At this season this elevated tract has a barren aspect and bleak climate, and the country still clothed in its winter garb presents a striking contrast to the green plain of Logar, now in the full bloom of spring. The hills around are bare and rocky, but their slopes afford a good pasture to the oxen and sheep of the Wardaks. The soil is stony and gravelly, and at this date variegated with scarlet and yellow tulips, blue flags, orchids and many other common English flowers. These, however, and a few poplars and willows on the "*Shimas*," an insignificant stream that joins that of Logar, together with the half dozen fruit trees that surround the villages, hardly relieve the forlorn and empty look of the country. But in the summer what is now an apparent waste, is covered with corn-fields and other crops and freely irrigated by numerous "*kárezas*" that cross the road at frequent intervals on their way from the heights to the fields below. The "*kárez*" is a subterranean aqueduct uniting the waters of several springs and conducting their united volumes in one stream to the surface at a lower level. They are very common in Afghanistan, and have retrieved large districts from the wilderness.

The country from Shekhabad towards Ghazni rises gradually as far as "*Dahán i Sher*" (the Lion's mouth) whence it falls to Ghazni about twenty-four miles distant. The "*Sher Dahán*" as it is more commonly called, forms

the entrance to a narrow gorge, through which the road leads by a steep descent, and is the point I have selected to divide the country lying between Kohat and Kandahar into an eastern and western division for the convenience of description, as well as its being on the high ground that forms the water-shed line between them. Ghazni is one of the oldest cities of Afghanistan. The ancient city now in ruins, and to which fabulous dimensions are assigned, was founded by Sabaktagi in the latter part of the tenth century, and formed the seat of empire of his son and successor Mahmūd Ghaznawi. Arising from the midst of these ruins that occupy the ground east of the present city, are two lofty minars that stand about 350 yards apart, and are said to have formed the limits of the "*Dewan Khana*," or audience hall of Mahmūd. They are built of large flat red bricks still in an excellent state of preservation, and ranged in ornamental designs, and in some parts covered with ancient Arabic (Kufic) inscriptions. The one on the east by far the finest of the two as well in regard to the quality of the material as the ornamental decorations, is pierced in its upper part by a large hole said to have been done in the Chighatti wars by a cannon shot. Among these ruins are also the crumbling remains of the Mausoleum of Mahmūd Ghaznawi, and his two sons Sultans Muhammad and Mas'ūd. All are objects of great veneration to the natives, and are visited by hosts of devotees. The tomb of Mahmūd is held the most sacred, and has lost nothing of its sanctity, though desecrated by the most civilized nation waging war with one of the most barbarous.

The present city after having been frequently overwhelmed as well by physical as by political misfortunes, was finally taken by storm by a British army on the 23rd July, 1839, and its fortifications blown up. Ghazni is now a place of no importance, and has all the appearances of a decayed city. New fortifications have been raised on the foundations of the old ones and built of their debris and fresh clay, &c. The environs contain many villages, and abound in "*ziarats*" or holy shrines, the number of which is said to amount to 197, only a few short of rendering Ghazni a place of pilgrimage as holy as Mecca. These are for the most part surrounded by orchards, vineyards and corn-fields, through the midst of which, on the west of the city, flows the Ghazni river on its way south-westwards to the lake Ab-istada, and turning several water-mills "*en route*." Wheat, barley and madder are raised in this district in great abundance. Of the two first, Cabul draws its chief supply hence. In fact Logar and Ghazni may be considered as the southern granaries of Cabul. Madder is largely cultivated throughout this district, and is exported to Hindustan. The plant requires four years to reach maturity and till the third year, sheep, &c., are allowed to graze its leaves and stems,

whilst in the fourth year they are protected for seed and the roots collected and dried in the sun. The well known action of the colouring matter of this plant on the earthy constituents of bone, forming an insoluble compound with them, has not escaped the notice of the Afghans, who also declare that the colour of the meat too is reddened by it. Maize, millet, pulses and carrots and other vegetables are largely cultivated here, whilst the orchard fruits of Ghazni are famous, and its melons are celebrated throughout the country. The climate of Ghazni for several months of the year is very cold. Snow lies on the ground from November to February. In summer the heat is said not to equal that of Cabul or Kandahar, though it is rendered disagreeable and injurious by constant dust storms, whilst the bare rocky heights of Balal that arise immediately to the north of the city radiate their heat into it and render the night air close and oppressive.

During the summer and autumn months, fevers of the typhoid or bilious type are said to be very prevalent and fatal, whilst in winter, the mortality among the million is greater than in other cities of Afghanistan, owing to the severity of the cold and the scarcity of fuel. Wood is not usually to be had for fuel, and its place is supplied by thorny shrubs that grow in the surrounding country, though every available combustible is also used by the poor.

Western Division.—The western division extending from Ghazni to Kandahar, presents two open elevated plains or steppes, those of Ghazni and Kandahar connected by a narrow interval, the valley of the river Tarnak. The plains of Ghazni and Kandahar resemble each other in natural features. In both, the soil is sandy or gravelly and encroached on at intervals by offshoots from surrounding mountains.

Plain of Ghazni.—Excepting along the course of its river to the vicinity of which the cultivation and villages are mostly confined, the plain of Ghazni has an empty and bare aspect. The streams of "karezas" cross the road at intervals of eight or ten miles on their way to the few villages that are widely scattered over the plain country.

The distant hills extend in low ranges of bare rock, and the country skirting them is a raviney waste, wandered over by a vagabond section of the Ghilzai tribe called Kochi (a term applied generally to all true nomades in Afghanistan) whose immense flocks of goats, sheep and camels, share the pasture with herds of wild deer (gazelles) which with wolves, foxes and hares, are the wild denizens of this wilderness, in which also tortoises and several species of lizard abound. The black hair tents ("kheghdi") of these Israelites of the desert are seen dotting the country at frequent intervals, and always occupying the sheltered hollows in its surface for protection from the

keen blast of the west wind, which blows with considerable violence during the spring, and, till the sun be well risen, is very bleak and numbing in its effects, and injurious to the eyes from the force with which it drives particles of dust before it. A stunted brush-wood seldom exceeding three feet in height, and usually not so high, is scattered over the dreary waste. Leguminous plants of the Papilionaceous division, such as the camel's thorn (*Hedysarum Alhazi*) several varieties of *Astragalus*, spiny, rest harrow (*Ononis spinosa*) &c., the sensitive *Mimosa*, together with a plant of the rue family called by the natives "*lipaud*," and the common Absinth (*Artemisia Judaica*), orchids, &c., are the most generally distributed, whilst the dwarf tamarisk preferring a sandy soil, is found where such prevails. The wild rue and absinth are, in general use, as domestic medicines among the natives. The former for rheumatism and neuralgic affections, and the latter known by the names "*tukha*" and "*talkh*," ("Pukhshti" and Persian terms, expressive of its bitterness); is used in cases of fever, debility and dyspepsia and also as a vermifuge. The *lipaud*, owing to its heavy nauseous odour, is supposed to keep off evil spirits, and is therefore to be found in every house. It is burned on all occasions of joy or sorrow, at the bedside of the sick or wounded, at the birth of a child, at the celebration of a wedding, &c. In towns "*fakirs*" armed with a bason of fire burn the seeds on the approach of a Khan or Sirdar, and as he passes waft the smoke towards him at the same time invoking a blessing on his head in hopes of some pecuniary reward.

Valley of the Tarnok.—This stream arising from some springs that issue at the base of a high rock near Umkur, flows south-westwards through an open raviney country as far as Kilat-i-Ghilzi. Beyond this point, the river follows its course through a more contracted valley, that falls rapidly in elevation as it proceeds westward, and coming out on the plain of Kandahar, passes six or eight miles south of that city and afterwards joins the river Argandab, which further on uniting with the river Halmand, flows into the lake Hamún in Sistán. At Kilat-i-Ghilzi the country presents a remarkable appearance. At different distances from each other, varying from two to six or more miles, and separated by low raviney ground, rise several table-like elevations which all appear of about the same height, viz. about two hundred feet. They are formed of indurated clay and round pebbles or gravel, and have perfectly flat summits, the edges of which slope rapidly and directly to the base. Kilat-i-Ghilzi itself occupies the summit of one of these. They appear to indicate the level of some former plain that stretched twenty-five or thirty miles between the mountains that now close the distant view to the north and south. Whilst the raviney ground between them, which consists of similar materials, marks the action of former floods, now altered and increased by the effects of time and seasons.

The Tarnak is dammed up at intervals in its course and the water led off in canals for purposes of irrigation: consequently in the hot season the river is almost entirely exhausted. There is considerable cultivation along the banks of the river, but few villages, which is accounted for by the high road between Cabul and Kandahar at this point following the course of the river. The villagers to escape the onus of hospitality, prefer living in secluded dells four or five miles from their fields, rather than part with their substance on the unequal terms of one-sided hospitality.

• *Kandahar.*—Kandahar is situated on an open plain in the angle formed by the junction of the rivers Tarnak and Argandab, and about eight miles distant from the one and six from the other, though separated from both by low mountain ridges.

Occupying the base of a bare rocky hill about four miles to the west of Kandahar are the ruins of the ancient city, "*Shahr-i-Konah*" also called "*Shahr-i-Husain Shah*" after its last king. The remains of its former extensive defences crown the height of the rock, and were supplied with water from adjacent reservoirs partially cut out of the rock and partially built up. It is said to have been founded by Alexander the Great, and to have been several times destroyed and rebuilt by its Arab, Persian, Tartar, Turkoman and Uzbek conquerors, and was finally taken by surprise and sacked and destroyed by Nadir Shah about 1738 A. D. who removed its site to the open plain about two miles south-east and called the new city Nadirabad. This was hardly built before it was destroyed by Nadir Shah's successor in Afghanistan, Ahmad Shah Abdul, who founded the present city in 1747, and called it Ahmad Shahr or Ahmad Shahi.

The ruins of the old city are very extensive and without apparent diminution have been delved for years and carried away as manure for the fields. They are also frequented searched for sulphur and nitre, both of which are met with in small quantities, as also coins, gold and other precious things, especially after heavy falls of rain.

Half way up the north-east face of the hill on which this city is built, and situated between the ruins of two towers, is a flight of forty steps (*chihal zina*) leading to a recess in the rock; at the entrance to which on each side is the figure of a crouched leopard, nearly life size. The whole is carved out of the solid limestone rock, and is said, in native histories of the place, to have occupied seventy men for nine years before it was completed. The chamber in the rock is about twelve feet high and eight wide, while its depth equals its height. The sides of the interior are covered with Persian inscriptions carved in relief. They are said to have occupied the lithographer four years, and are to the effect that on the 13th of the month Shawal, 928 A. H. king Bábar

conquered Kandahar, and appointed his sons Akbar and Humáyún successively as its rulers. A long list of the cities of Babar's empire then follows, and most of the large cities between Cabul and Burdwan are mentioned.

The present city of Kandahar is enclosed by fortified walls of an oblong form about three and a half miles in circuit, and surrounded by a deep ditch. Its length lies north and south, and the walls are pierced by six gates, viz. : the Badurani and Cabul on the east, the Shikarpúr on the south, the Herat and Topkhana on the west, and the Idgah gate on the north. This last however has for many years been built up and to all intents became a portion of the surrounding wall, the northern portion of the city being selected and occupied by the "*Arg*" which contains the citadel, the governor's residence, barracks, &c. The two main streets which run one from the Cabul to the Herat gate and the other from the Shikarpúr gate towards the citadel, cross each other at right angles about the centre of the city under an arched dome, the "*chársá*," beneath which is a reservoir formerly kept in repair for the use of the citizens, but long since covered over and neglected; these streets contain the four bazars which are named after the gates by which they are entered from without, and that leading to the "*Arg*" being called the "*Shahi Bazar*." These present a busy scene being thronged the greater part of the day, by a mixed crowd of Affghans, Bilúchis, Persians, and Hindus, &c. who meet here to exchange their merchandise. The Hindus are the most numerous and the wealthiest merchants and carry on a very profitable trade, (if they were but allowed to enjoy the profits of their industry without tyrannous exactions) with Bombay viâ Shikarpúr and Kuraehi. They import British produce, viz. : silks, calicoes, muslins, chintzes, merinos, woollen and broad cloths, &c. knives, scissors, needles, threads, papers, &c. and Indian produce such as indigo, spices, sugar, medicines, &c. They export productions of Affghanistan to India and the Panjab, viz. : madder, asafoetida, wool, preserved fruits, quince-seeds, pomegranate rinds, tobacco, felts, silk (raw), rosaries, &c. the produce of Kandahar; and horses, "*yábús*" or baggage ponies, Birgan carpets, copper utensils, silk, &c. the produce of Persia.

The trade between Kandahar and Herat and Mashad is carried on principally by Persians, who bring down silk, raw and manufactured, copper utensils, guns, daggers, swords, precious stones, (torquoise), brocade, gold and silver brading, Belgian ducats, horses, kurks, carpets, &c. and take back wool, felts, postins, and skins, viz. : fox, wolf, &c. &c.

Kandahar is a mean city and does not possess any building worthy of notice except the tomb of its founder Ahmad Shah. This is an octagonal structure overlaid outside with coloured porcelain bricks, and surmounted by a gilded dome, surrounded by small minarets. It overtops all the surrounding build-

ings, and its dome attracts the attention of the traveller approaching the city from a distance. It occupies an open space between the citadel and the Topkhana gate. A similar though smaller space between the citadel and the Badurani gate is occupied by the "ganj" or mart for all the grain and live stock entering the city for sale. The city in its general aspect presents an irregular collection of mud huts, (some of which are two stories high), and domes. The streets and lanes are everywhere filthily dirty and taint the air with their noxious effluvia. Water conducted in canals from the river Argandab circulates freely through the city in small channels; but it is polluted at every step by all manner of offal and street filth, notwithstanding which it is used commonly and without compunction by the inhabitants for all domestic purposes. There are, however, wells of excellent water in various parts of the city. The houses of the rich are flat-roofed, two and sometimes three stories high, and usually surrounded by courts and gardens. Those of the poor, are on the other hand low domed chambers or mean huts crowded close together and very filthy. The inner walls of the better houses are plastered with gypsum which, whilst moist, is stamped with ornamental patterns and sprinkled with powdered talc or mica, which imparts to the whole a very chaste appearance much resembling frosted silver. This gypsum is found in great quantity on the plain, east of the city at from six inches to as many feet below the surface. It is dug out in crystallized fragile coralline masses, and is calcined previously to being used as a cement. The heat in this process is generally carried to too high a degree, and destroys much of the cohesive properties of the gypsum as a cement. Kandahar is divided into seventy-eight "mahallas" or districts, named after the chiefs of the several tribes inhabiting them. Some tribes occupy four or five "mahallas" under a separate chief in each. The following list gives an approximation to the number of houses of each tribe:—

Barakzaie,.....	940	Kharotj,	200
Murzai,	600	Ghilzai,	100
Alikozai,	650	Bamizai,	400
Popalzai,	600	Sarkane,	200
Ishakzai,	600	Ismailzai,	100
Kakar,	550	Banjaran (shop keepers),.....	100
Alizai,	200	Dun (musicians),	40
Khagwani,	150	Pathan,	200
Makuzai,	100	Turk,.....	50
Badurani,	150	Bar and Babi,	200
Saddozai,	100	Achakzai,	150
Kalizai,	350	Bisakzai,	100

Maddozai,	150	Kāshmīrī,	100
Pārsurān,	1,240	Kulalan (potters),	100
Piriān,	100	Massali (sweepers),	100
Doulat Shāhi,	50,	Reshm Farosh (silk vendors),	100
Arab,	50	Ghasdāram (dairymen),	100
Aakzikhel,	50	Jatt (barbers),	40
Hindú,	300	.....	—
			Total, ... 9,310

No correct estimate of the population can be formed from these data, for several hundred houses are uninhabited, and fully a third part of the whole city is in a deserted and ruinous state. The general estimate however is between 16,000 and 20,000. The former number is probably near the truth. For reckoning at five souls per house for two-thirds only which are inhabited, the population would be 31,030. From this deduct nearly half for exaggeration on the part of my informant, and the real probable population will be found about 15,515. Of late years the population has greatly diminished owing to various causes, the frequent ravages of pestilence and famine and the hard rule of the vicious governors of the country, being the chief. For the latter reasons all manufactures are effectually crushed in their development, and the various industrial occupations usually pursued in cities, are in a very sluggish state.

The production of silks and the manufacture of felts, postins and rosaries are the principal industrial products of Kandahar exclusive of agriculture.

Silk is produced in considerable quantity at Kandahar both in the city and in the villages around. The entire produce of the district is engrossed by Sirdar Gholam Hydar Khan who is said to realize half a lakh of Rupees per annum by its sale. He has a filature adjoining his own residence in the "Ar," from the superintendent of which the following details have been obtained. The eggs commence hatching about "*Nau roz*" the 21st March. For five or six days previously they are carried about the person in small bags which are at all times in warm and dry places. As soon as it is ascertained that the worms are emerging from their shells the eggs are spread out on a sheet stretched by the four corners at a convenient height from the ground in a clean airy and whitewashed room, and as the worms are hatched they are removed into an adjoining room prepared for them. This is long, lofty and airy, and the windows are supplied with screens to keep out flies and prevent too much glare. Along its centre extends a frame work of wood about four feet high and covered with mats (*ekatti*.) On these the worms are placed and regularly supplied with young and fresh mulberry-leaves. The worms are never touched with the hand, all handling is carefully avoided; they are

transferred from the sheet on which they are born to the platform on which they are finally to entomb themselves in their cocoons together with the twigs or leaves on which they have crawled, a supply being always strewed on the sheet. The eggs continue hatching during a period of two or three weeks and those which are later than this usually do not hatch at all. As soon as the caterpillars are born they commence eating and with little intermission continue the process for nine days, at the conclusion of which they sleep continuously for three days, and on waking again continue eating for three days and so on alternately sleeping and eating for periods of three days. In this manner the time is passed till the 60th day, on which the caterpillar commences and completes his cocoon. Some spin their cocoons during the eight or ten days preceding the 60th day from that of their birth, but seldom later. When all the worms have spun their cocoons the latter are collected in heaps in a third room. From these, those intended for seed are then separated and the remainder stored in heaps according to size, colour, and quality. The cocoons intended for breeding are strung on threads carefully avoiding injury to the chrysalis, and suspended over a clean sheet stretched beneath them in the breeding room. During eight or ten days the moths continue to come out of the cocoons and collect together on the sheet, where after a time the females lay their eggs, and then die in the course of a week or ten days. The eggs are collected in bags and kept in boxes or jars till the approach of the next "Nau Roz," all moisture being avoided and guarded against. The greatest cleanliness is always observed in all parts of the building and no sick man especially any afflicted with disease of the skin, is permitted to attend the worms, and all noise or anything tending to alarm them is carefully avoided, whilst great pains are taken effectually to exclude flies, at the same time providing a free access of air and light. During the night the building is lighted with lamps, and several attendants keep watch for the safety of the worms. In the still of night the noise made by several thousands of worms feeding at the same time is described as very loud and astonishing and resembling the sound of continuous sawing.

The cocoons collected for their silk are spread out in the sun for two or three hours by which the chrysalis are killed and the cocoon rendered soft and pliant, and when taken in the hand feels hot and steamy. They are then cast into a large copper boiler containing a sufficiency of hot water, in which they are boiled and stirred about briskly with a slender rod called "*shákh girdák*" till the fibres become loose and free in the water. A bundle of the fibre is now caught up on the point of the stirring rod and attached to a wheel on which it is wound off. Four seers of fresh cocoons after exposure to the sun lose $2\frac{1}{4}$ seers of their weight. From the remaining $1\frac{1}{4}$ seers of dry cocoons are pro-

duced 10. "*chattaks*" of silk and 10 "*chattaks*" of chrysalis. The 10 *chattaks* of silk, lose two *chattaks* in weight by treatment in the boiler, the loss consisting of dirt, greasy matter, &c. The eight *chattaks* left yield two sorts of silk in equal proportions, viz. "*Charkhi resham*" and "*sarnak resham*." The first is the best and almost entirely exported to Bombay. The price in Kandahar is 12 Company's Rupees for four "*chittaks*." The *Sarnak resham* or that wound off on the fingers as the former is on the wheel, as their respective names express, is of inferior quality and entirely consumed in the district, and is chiefly used in the ornamental embroidery of cloaks, saddle cloths, &c. &c. Its price varies from four to seven Company's Rupees for four "*Chittaks*" according to quality. The silk prepared from the cocoons from which the moths have escaped is called "*Pila*" resham or "*Kaujin*," and is inferior to the "*Sarnak*" resham though used for similar purposes.

The silk produced at Kandahar is capable of much improvement. The cocoons are small and of unequal size and of different colours, yellow, white and bluish according to the thickness of the silk; the majority of the worms are reared in the villages around, but principally in those along the river Argandab, where also the mulberry trees are most abundant. In Kohan Dil Khan's time, the mulberry trees around Kandahar were estimated at a lakh, and the number has not since diminished. The whole of the silk produced in the district is monopolized by the Sirdar, to whose agent alone may the producers sell their silk. Some in return receive cash, but the great majority have their names and amount of silk brought entered in a book, and a corresponding remission is made in their quota of the revenue in return. Eggs are supplied by the Sirdar's Agent to all applicants "gratis." The villagers however not profiting by the work take little interest in it, and the numbers of breeders diminish yearly, and consequently the quantity of silk produced, whilst its quality, rather than improving, deteriorates owing to the quality of food the worms are supplied with. In Herat where the worms are reared in greater or less quantity in almost every house, the mulberry tree is described as being cultivated in plantations of young bushes for the purpose of supplying the worms with a tender and juicy food, on which diet the health of the worms is maintained, whilst their peculiar productive qualities are greatly increased. In Kandahar no pains are taken with regard to the quality of the diet of the silkworms, but the extremities generally of the branches of old and young trees alike are lopped off for their food. And the trees are generally let out on hire by their owners to two parties at the same time, to the silk producer for the leaves and to the fruiterer for the fruit. Besides the silk-trade, several others are pursued in Kandahar, and afford occupation

and support to hundreds of families. The principal are the manufacture of felts, rosaries and copper vessels of all sorts, whilst dyeing gives occupation to a large class also. Sheep skin coats are also extensively manufactured. A few notes with regard to some of these may not here be out of place.

Felts are extensively manufactured at Kandahar, whence they are distributed throughout the country and exported to the Panjab and Persia, to the latter country in exchange for her own felts.

The mode of manufacture is apparently very simple, and the beauty and accuracy of the patterns in the finer kinds is astonishing. A large mat called "*chappar*" formed of the stems of the Guinea-grass, bound together with thin cords and crushed is the principal instrument used in their production, and for the finer kinds, a large knife is used for mowing down the surface, to an equal level and developing the clearness of the pattern. The "*Un*," which, in the best sort of felts, consists entirely of sheep's wool, is usually a mixture of wool with goat's and camel's hair picked and cleaned. This is spread out evenly on the "*chappar*" which is then rolled up with firm pressure with the feet (the Peshawaries employ the back of the forearm in this work) unrolled and rerolled from the opposite end. This process of rolling backwards and forwards, which occupies a considerable time owing to the slow and continued 'to and fro' action that accompanies the rolling and unrolling and revolving, is continued for four or five hours, by which time the fibres have become firmly and intimately interwoven. The felt is now taken up, washed with soap and water, dried, and again stretched on the "*chappar*," when coloured patches of wool are arranged according to pattern on its surface, and the whole is then again submitted to the rolling process for four or five hours, after which the Felt is completed and fit for use. The finer kinds are trimmed with a mowing knife which greatly improves the appearance and brings out the distinctness of the colours. These felts are commonly used as carpets, cushions, bedding, horse clothing, &c. and by nomades as a warm lining for their hair tents. They vary in price from one or two Rupees to fifty or sixty per piece according to pattern, size and quality.

Rosaries are extensively manufactured at Kandahar from a soft crystallized silicate of magnesia (chrysolite) which is quarried from a hill at Shahmaisud about 30 miles north-west of the city, and where also a soft soap-stone (steatite) and antimony are obtained in considerable abundance. The stone varies in colour from a light yellow to a bluish white and is generally opaque. The most esteemed kind, however, is of a straw colour and semi-transparent, and much resembles amber; some specimens are of a mottled greenish colour, brown or nearly black, and are used for the same purposes as the lighter varieties. From all kinds, rosary beads and charms of various sorts are made and largely

exported especially to Mecca. They vary in price from a couple of annas to a hundred Rupees in Kandahar. The dust and debris produced in turning the beads, &c. when reduced to powder is used by native physicians as a remedy for heart-burn.

The "*postin*" or sheep skin coat, the ordinary winter dress of the people is made up here, as well as in Ghazni and Cabul, in considerable numbers. The following is the process pursued. The skins as soon as removed (with the wool in its integrity) are stretched out to dry and in this state are sold by the owners to the curers; by whom the dried skin is moistened with water and rubbed with a mixture of equal parts of wheat or barley flour and rice-flour with the addition of a little salt. This mixture is rubbed in daily for a period of four or five days, during which the skin is pulled and stretched in every direction till rendered perfectly soft and pliant. At the end of this time the meal mixture is scraped and the whole skin is washed in running water, and the wool is at the same time cleansed. The skin is then dried and handed over to the tanners who, after scraping off all the cellular tissue, &c. with a large and sharp-edged iron scraper, supplied with a projecting handle on each side, moisten the inner side of the skin only with water and rub into it the tanning mixture which, owing to the properties of its principal ingredient also dyes the skin yellow. This mixture consists of the following ingredients, the aggregate of whose proportions is sufficient to tan 100 sheep skins, viz.

Pomegranate rinds dried, 9 lbs.

Alum, 2 lbs.

Red ochre (from Herat,) 4 oz.

These are all finely powdered and intimately mixed and then two pints of sweet oil, or sufficient to render the mixture of the consistence of a thick syrup, is added. This mixture is spread over the skin with the hand and allowed to dry for three days; after which it is carefully scraped off and the skin is rubbed with firm pressure with a wooden rubber and thoroughly cleared of the tanning mixture by crumpling between the hands and shaking and beating, which also make the skin soft and supple. This completes the curing as well as the dyeing of the skins which are now passed over to the tailors by whom they are cut and sown into short coats or "*postincha*" requiring two or three skins; into long coats or "*postaki*" requiring five or six skins; and into long-sleeved coats "*postih*" reaching from head to keel and requiring eight or ten skins. The silk embroidery and other ornamental finishing is added by women. The price of one of these varies from one to forty Co.'s Rupees or more according to size and finish. The *postin* is admirably suited to the climate of this country and to the out door life led by the mass of the people.

Those prepared in Cabul are most esteemed. They are soft and supple and do not stiffen or harden after being wetted. Those prepared at Kandahar are not free from this last fault. The postins of this country are far superior to those worn by the Tartar population of the Crimea in all the above qualities.

Agriculture.—The country round Kandahar is covered with orchards, vineyards, and corn-fields and other crops, and considerable attention is paid to the cultivation of the soil. To supply it with the material for the nourishment of the seed committed to its care, and to realize the greatest possible produce in the season is the aim of the cultivator who, with these objects in view, dresses the mould with manures, freely supplies it with water and at every opportunity exposes the earth to the influences of the atmosphere. A favorite manure is the earth about the mines of the old city, mixed with stable refuse and street sweepings. Cultivated land is of two kinds viz. “*abi*” and “*lalam*.” *Abi* land is always irrigated by artificial means, and three methods are in vogue, viz. :—

1. In hilly districts the waters of springs issuing on the surface are led in channels into the cultivated grounds. These often course many miles along the slopes of intervening hills on their way to the fields.

2. Canals conducting the waters of rivers, from a convenient height in their course are led into the cultivated districts, often situated twenty or thirty miles from the origin of the canals. Where many canals are led off from the same river and the current becomes lazy, the stream is dammed up at intervals; the weirs being built just below the origin of the canals.

3. *The “kárez.”*—This is a subterranean aqueduct uniting several wells and conducting their water in one stream to the surface of the earth at a lower level. They are very common in the southern and western portions of Afghanistan, where they have redeemed large districts from the wilderness. They are thus made. A shaft five or six feet in depth is sunk at the spot where the stream is to issue on the surface, and at regular intervals of from 20 to 50 or more paces, in the direction of the hill, whence it has been previously ascertained that a supply of water will be obtained, other shafts are sunk and the bottoms of all connected together by slightly sloping tunnels. The depth of the shaft increases with their distance from the original one, according to the slope of the ground. Their number and so the length of the “kárez” depends on the supply of water met with, the quantity required, and the distance of the spring from the habitable or culturable spot. The position of the shafts is marked by circular heaps of earth on the surface and their orifices are usually closed, the covering being removed at intervals of a year or more for the purpose of cleaning and repairing the shafts and tunnels. Much experience is required to select a spot from which a plentiful and lasting supply

of water will be obtained. Not unfrequently, the water is brackish and unfit for drinking, from the large quantity of nitre it holds in solution. And many are largely impregnated with carbonate of lime, which is sometimes seen deposited along the margins of the stream in the form of "travertin" or calcsinter. Some kárezas afford a constant supply of water for ages, whilst others become exhausted before they have paid for the cost of their construction. The most ancient kárez in Affghanistan is at Ghazni. It is said to have been made by Suítan Mahmud Ghaznawi, and it now waters the garden of his tomb and the fields around. On the other hand, it is not an uncommon occurrence to see once flourishing villages and gardens deserted and in decay, owing to the exhaustion of their only source of water. Of this there are several instances in the Kandahar district. The villages between Khel-i-Akhun and Mamund Kila have of late years, it is said, been deserted owing to this cause. "Kárezas" are occasionally, though rarely, constructed at the government expense; sometimes at the cost of some noble of the land, (though now-a-days this is as rare as the former case); but most commonly at the expense of the villages that are to profit by its use, between whom the cost and the use of the water is equally divided, or proportionally so according to the circumstances of relative numbers, &c. The infringement of previously settled stipulations is but too frequent a cause of enmity and bloodshed between the members of adjacent villages, when the government steps in and takes the control of the water supply into its own hands, of course making a very profitable arrangement for itself.

"*Lallam*" is the term applied to cultivated land solely dependent on the rains for its supply of water. The fields are usually banked all round, so as to keep and contain all the water that falls or flows into them from higher ground. A considerable portion of the land in the Kandahar district is "*lallami*;" the "*ábi*" land being principally confined to the vicinity of the rivers Tarnak and Argandab, which, during the hot season, are almost entirely exhausted for purposes of irrigation. In Kandahar, wheat is principally "*lallam*" crop, and returns in average years from 40 to 50 fold, whilst the same grain raised in "*ábi*" yields from 30 to 40 fold. Barley is chiefly raised in "*ábi*" land, and yields on the average 60 fold. "*Juar*" or Indian corn also requires irrigation, and in good seasons is said to yield 80 to 100 fold.

In Kandahar, as in most parts of Affghanistan, two harvests are realized in the year, viz. the spring and the autumn.

The spring harvest or "*rabbi*" produces :—

Wheat, <i>Gandum</i> ,	Barley, <i>Jou</i> .
Beans, <i>Bagri</i> ,	Pulses, <i>Channah</i> .
Lentils, <i>Masur</i> ,	Madder, <i>Rodang</i> , &c. &c.

The Autumn harvest or "*kharif*" produces :—

Maize, <i>Juar</i>	Pulses, <i>Mong.</i>
Beans, <i>Lobian,</i>	Rice, <i>Shali.</i>
Tobacco, <i>Tamaku,</i>	Carrots, <i>Gájar.</i>
Turnips, <i>Shalgham,</i>	Eggfruit, <i>Búdanján.</i>
Beetroot,	Tomata, &c. &c.

Abi land when well attended to, frequently yields four or five different crops in the year, and in particular instances as in that of clover (*shaftal*) and lucerne (*Rishita*) (largely cultivated and used as fodder,) so many as 10 or 11 crops are realized annually from the same plants, and this for from six to eight or nine years, in succession. In the former case the ground is sown with wheat or barley in November; this lies dormant during the winter and sprouts in February. In March and April before the flowers have formed, the crop is cut twice and sold under the name of "*kasil*" as fodder for cattle and horses, and then the stalks are allowed to grow and mature grain which is gathered in June. After this the ground is ploughed and manured and laid out in tobacco fields. These yield two crops at intervals of six weeks. The ground is then prepared for carrots, turnips, &c., which are gathered in November and December.

Tobacco.—The tobacco produced in Kandahar is celebrated for its good qualities among the natives, and is exported to Hindustan and Bukhara. Three kinds are cultivated at Kandahar, viz.: *Kandahari*, which sells at nine annas per "*maund*" 3 lbs. Tabriz Balkhi sells at ten annas per maund. Mansurabadi sells at one rupee four annas per maund. From the same plants two crops are always obtained in the season. The first called *sargul* is the best, the leaves having a mild and sweet flavour. The second crop called *mundhai* is strong and acid, and is used chiefly by the poor and in the manufacture of snuff.

During April the plants are reared from seed in small beds well dressed with manure, and the earth of which is finely comminuted. In May and June the seedlings are transplanted into fields prepared for them, the earth of which having been ploughed and manured is laid out in a regular series of ridges, into the sides of which the young plants are fixed and freely watered till the roots be well attached to the soil. In about six weeks the crop is cut. Each plant is cut off at about three or four inches from the ground, five or six leaves only being left, and laid flat on the ridge, and each side is exposed for a night and day to the effects of the dew and sun, by which they lose their green and assume a brown colour. They are then collected in large heaps in the field, and covered over with mats or layers of straw, &c. and allowed to remain so for eight or ten days, during which the stems shrivel and give up their moisture

to the leaves. After this the heaps are carried into the village, where the leaves are separated from their stalks, dried in the shade and tightly packed in bundles about fourteen inches square, and thus sold for exportation. As soon as the first crop is cut, the ground between the plants is turned with a spade, manured and freely irrigated. The old stems soon put forth fresh leaves, and in six weeks the second crop is gathered. Sometimes a third crop is realized but the quality of the tobacco is very inferior. The young seedlings of Kandahar tobacco, packed in moist clay and bound in cloth or straw, are carried away by villagers three and four day's journey into the country for transplantation at their own abodes, but the produce it is said does not equal that of Kandahar.

Melons.—Both musk and water melons are largely cultivated, and there are several varieties of each kind, viz.: musk melons or “*khārbūza*,” 1, *garīna*; 2, *herati*; 3, *ghaznichi tappadar*; 4, *hābshi*; 5, *tappadar sufed*; 6, *tappadar sabz*; 7, *baghtani*; 8, *khayd*; 9, *sardā*; 10, *garmsera*, &c. of these the *sardā* is esteemed the best. They require considerable attention during growth, a free supply of water and daily turning of the fruit, which is covered over with earth to prevent the ravages of worms, and on each plant but three flowers are allowed to fructify, the rest being nipped off as they form.

Water melons or “*hindūwāna*,” (of which the *mustafi*; 2, *mur*, *melangi*; 3, *kirmani*; 4, *kaddū*; 5, *siah kuthur*; and 6, *surkh huthur*, are the more common varieties,) require a sandy soil, little water and little care, and the buds are not nipped off as in the other kind of melons.

Potatoes.—Potatoes are grown to a small extent only, having been but just introduced from Cabul, where they are said to be largely cultivated and much appreciated by the natives. They were introduced into the latter place by the British during their occupation of the country, 1839-40, &c. Those raised at Kandahar are very small, but no doubt they will improve both in size and flavour as their cultivation becomes better understood.

Fruits.—Kandahar is celebrated for its fruits, especially the apricot, the pomegranate, the quince, and the fig. And considerable attention is paid to keep up a good stock by grafting and careful training. Three methods of grafting are practiced, viz.: 1, bud-grafting; 2, tube-grafting, and 3, trunk-grafting. The first mentioned mode of grafting is the one in most general use. With the apricot tree the following is the practice pursued. About a month before “*nau roz*” (21st March) the seeds are placed haulon downwards in ground previously prepared for them. Soon after “*nau roz*,” the young plants begin to shoot above ground, and are allowed to grow here for a year, at the end of which time they are transplanted into orchards and allowed a twelvemonth to fix themselves firmly in the soil, being at regular intervals,

freely irrigated. At the 4th "*nau roz*" or third year of the plant, the young buds from approved varieties are removed together with a margin of bark, and placed in water till applied to the stock, in the bark of which, a few inches above the part up to which the plant is immersed in water, a slit is made and the bark separated from the wood by bending the pliant stem on itself at the spot. The graft is inserted beneath the edges of the slit, and bound above and below the bud with thin stripes of bark from poplar and willow twigs (bast). The branches and twigs of the stalk are then bent on themselves into a bundle till on a level with the grafts, which seldom exceed three on the same stock, around which they are loosely bound as a protection from the sun. As soon as it is ascertained by the growth of the bud that the graft has succeeded, the bindings are removed and the leaves and branches of the young tree pruned off. The stocks are then supplied with manure, and water at regular intervals, and bear fruit in the third year after being grafted and the fifth of their age. Hardy but inferior varieties of apricot, known as *surkhcha* and *sufedcha*, are the trees used as stocks and the *kasi* and other approved varieties supply the grafts.

Apricots.—Ten varieties are cultivated at Kandahar, viz.: 1, *kasi*; 2, *charbaghi*. These are the most esteemed. Considerable quantities are dried and exported to Hindustan. The ripe fruit is sliced open on one side, the stone removed, split, its kernel extracted and replaced in the fleshy part of the fruit, which is then laid out on mats or straw in the sun to dry. The sweet ones prepared from overripe fruit are called *ashktak*, whilst the subacid ones prepared from the nearly ripe fruit are called, "*khubani*." The *pasras* so named because it is the last to ripen, is of two varieties, viz.: *p. kalan* and *p. khurd*, the great and small *pasras*. The *surkhcha*, *sufedcha*, *plan*, *shams*, and *shakarpara* are inferior varieties, dried without removing the stone (putamen) and are known as *laif*. They are very acid and are generally used as a relish in many dishes and in sharbats. Gold and silversmiths use a hot infusion of them to clean their metals and give them a bright lustre.

Plums.—These are the *gurja*, *ghwara*, and *alabukhara*. They are allowed to dry on the trees, and then shaken off.

Peaches.—*Tirmai* and *bahri*. The former are of great size and excellent flavour. The peach is usually grafted on the apricot stock.

Cherries.—A small, black, acid, and inferior variety called "*atubalu*." They make good preserves.

Apples.—The *shakar*, *khuluf*, *labon*, and *sabzeb* are the more common varieties.

Quinces.—*Shakar*, *mana*, and *tursh*. Cut in slices and dried for use in winter. The seeds are sold separately and used for medicinal and other

sharbats; largely exported. The fruit is often preserved whole on account of its agreeable smell.

Pears.—*Nak*.—An inferior variety.

Pomegranates.—*Anar*.—1, panjwai; 2, bam; 3, bedana; 4, habshi; 5, khuluki; 6, gulnar, &c. The first are of great size and excellent flavour and are exported. The rinds of all the varieties are dried and exported, used by tanners and dyers. The bark the root of bam is used as a remedy in diarrhoea and dysentery by the natives.

Figs.—Two varieties. Makhai, large and black, in the dry state exported to Hindustan. Sada, a small white variety consumed at home.

Mulberries.—*Tūt*.—Bedana, ibrahim khana, dahadar, tor, kalauz, shah, tut, pahlawi, are the common varieties, sometimes dried for use in winter season.

Grapes.—*Angūr*.—Sometimes trained on frames of woodwork, but most frequently on ridges of earth eight or ten feet high, the vines growing in the trenches between. Nineteen varieties are cultivated at Kandahar, viz.: 1, kishmish sufed; 2, k. surkh; 3, lāl sufed; 4, l. surkh; 5, sahibi surkh; 6, s. ablak; 7, rocha surkh; 8, r. sufed; 9, khālili; 10, hosaini; 11, mehri; 12, aeta; 13, shekh kalli; 14, toran; 15, peshahgi; 16, khairogolamani; 17, khatin; 18, amir mahumdi; 19, iskri; khatin grapes produce *mannakha* raisins. The *sahibis* produce sun-dried raisins of inferior quality consumed at home. The rochas and toran are inferior varieties, and consumed fresh by the poor. *Hosaini* and *shekh khalli* are packed when ripe in cotton, and thus exported. *Aeta* produces the doghi or *abjost* raisins and correspond to the bloom raisins at home. They are thus prepared. The fresh ripe branches are dipped for a moment two or three times into a hot alkaline solution of lime and potashes, and then hung up in the shade to dry. The other varieties produce the common shade dried raisins, which are largely exported. Wine is made in small quantity, but the favorite drink of the Kandaharins, who indulge freely in the forbidden liquor, is a strong spirit distilled from the varieties of kismis.

SOME OBSERVATIONS ON AFGHANISTAN AND THE AFGGHANS.

The following remarks, it is hoped may not prove out of place, though deprived probably in a great measure, of new intelligence by the researches of so many able predecessors. The subject is considered in five paragraphs; viz.: 1, historical sketch; 2, limits and inhabitants; 3, climate; 4, productions, natural and industrial; 5, a brief history of the origin of the Affghan people according to their own account of themselves.

Historical Sketch.—The early history of Affghanistan is enveloped in mystery, and but scattered fragments are ascertained of the events concerning it that occurred antecedent to the time of Nadir Shah, about a century and a quarter ago.

The earliest knowledge, however, that we have of the region now known as Affghanistan, dates about 536 B. C. At this period it formed the extreme eastern portion of the Medo-Persian Empire founded by Cyrus, and whose boundary in that direction was the Indus, beyond which the world was supposed to terminate in a vast desert. On the fall of the Medo-Persian dynasty by the defeat of Darius about 330 B. C. by Alexander the Great (the *Sikandar az-l-karnain* of the Muhammadans, by whom he is classed among the prophets of God) this country became a satrapy of the Grecian monarchy. At the period of Alexander's journey through this region on his way to India, the inhabitants though not absolute barbarians, since they lived in houses and cultivated the soil, were perfect strangers to the wealth and civilization that existed on either side of them, among the Medes and Persians on the one hand, and the Hindus on the other. After Alexander's death at Babylon and the subsequent dismemberment of the Grecian empire, the country, or at least the western portion of it came under the dominion of the Salukide dynasty, founded about 312 B. C. by Salukas Nicator, Alexander's successor at Babylon. The Parthians under Arbaces about 250 B. C. displaced and succeeded the Salukides, and themselves about 226 B. C. gave place to the Sassaindes, who, after a long dynasty, were overthrown about 651 A. D. by the Arabs, or Saracens, who soon after overran Affghanistan with their inevitable concomitants the sword and the Korān. From this period the history of Affghanistan emerges somewhat from the darkness that shrouds it since the time of Alexander. The Arabs continued in power till overthrown by Sabuktigin, a Tartar chief, who having conquered the northern portion of the country afterwards founded Ghazni about 975 A. D. He was succeeded at Ghazni by his son Mahmud, surnamed Ghaznawi, about 997 A. D. Mahmud vastly increased the kingdom of his father, by the conquest of Hindustan and capture of Delhi about 1011 A. D. and by a proportionate extension of his arms westward, so that at his death Ghazni formed the metropolis of an empire extending from the Tigris on the west, to the Ganges on the east. Mahmud died at Ghazni after a victorious reign of thirty years, and was buried in the city under a magnificent mausoleum at the entrance of which were placed the celebrated sandal wood gates of Sōmnath, which he himself had brought off in triumph from the great Hindu temple of that name. These, after braving safely all the successive troubles, sackings, burnings, devastations and wars that during eight centuries swept over old Ghazni were finally in 1839-40 after the

storm and capture of that fortress by a British army, deported into Hindustan and left to rot in a Government Magazine at Agra. "Sic transit gloria mundi!" The Sabuktigin dynasty lasted one hundred and eighty-seven years, and was overthrown by that of Ghor in the person of Mahmud Ghorî, who in 1184, A. D., sacked and burnt Ghazni. During the ascendancy of the Sabuktigin dynasty, the Affghans gradually rose to power. Mahmud the Ghaznivite at the commencement of his triumphant career largely employed them as soldiers, and after his successful invasion of Hindustan, established many chiefs from among their tribes in the government of the difficult newly acquired provinces. Mahmud's successor continuing his policy, placed excessive power in the hands of the Affghans. And this continued increasing till during the early part of the reign of the house of Ghor, when it reached the culminating point. The Affghans from being the subject race, became the ruling one, and at the very commencement of their career, subdued Hindustan and established a dynasty of their own at Delhi, or Indrapat the ancient Hindu capital about 1193, A. D. The Affghan or Pathan dynasty though interrupted by the Tartar invasions under Chinghiz Khan in 1222 A. D., and Taimur Lang in 1389 A. D., and their dominions greatly curtailed, (their native country, Afghanistan having become a possession of the victorious invaders) was not entirely overthrown till 1525, A. D. when Babar, having twelve years previously, conquered Afghanistan, took Delhi and established the Moghul dynasty in Hindustan. Babar Badshah died at Delhi in 1530, A. D. and in accordance with his commands before death, was buried at Cabul, where to this day his tomb is held in as much veneration by the Affghans as if he were one of their own saints. After this event, Afghanistan became more than ever an object of contention between the rival Moghul and Persian sovereigns, and frequently passed from the possession of one to that of the other, sometimes in the midst of political distractions of greater importance enjoying a brief interval of independence under native chiefs, till the time of Nadir Shah who, having conquered Afghanistan in 1736, raised the Persian power to the highest by the capture of Delhi and massacre of its inhabitants in 1739. But Nadir's conquests were too rapid and too extensive to be of long duration. He himself was murdered near Mashad in 1747, soon after his return from India laden with its wealth and riches. At this time Ahmad Khan, an Affghan chief of the tribe of Abdul, and an officer in Nadir's army, having seized the murdered sovereign's treasure near Kandahar, had himself there proclaimed king of Affghanistan under the title of Ahmad Shah "*Durr-i-Durran*" (pearl of pearls), a metaphorical expression for the acme of excellence. He was supported in his pretensions by the neighbouring Hazara and Beluch chiefs, and many of the Affghan tribes allied to him by clanship and who have since been

distinguished by the cognomen of "*Durrânî*" whilst "*Bardurrânî*" was applied to the other Afghan tribes, who supported his claims but were of different clans. • The ceremony of Ahmad Shah's installation in the government of his newly-made Kingdom, took place on an eminence overlooking the extensive plain of Kandahar (the spot is now marked by an ordinary looking domed edifice held sacred as a Shrine), on which at a distance of about four miles from the spot on which he was declared king, he founded the present city of Kandahar, named it Ahmad Shahi, and made it the seat of his government, and in which also his bones were deposited under an elegant domed building. During the reign of Ahmad Shah, Afghanistan throwing off the political trammels from which, during the vicissitudes of centuries she had never been free, became a distinct kingdom, and acquired more independence than she had ever before enjoyed. Ahmad Shah the regenerator of his country, died in 1773 after a very successful reign of twenty-six years, and was succeeded by his son Taimur. In 1793, after Taimur's death his son Zaman ascended the throne. Zaman Shah as weak and cruel a prince as his father, fell a victim to the plots of his rivals, and after a brief reign was deposed and blinded by his half-brother Mahmud, who was himself shortly after deprived of his ill-acquired power and imprisoned by Shah Shuja-al-Mulk, the full-brother of Zaman Shah. Shah Shuja, after a brief enjoyment of power, was forced to abdicate and flee the country in 1809, owing to the dark conspiracies and rebellion of his enemies headed by Fattêh Khan, the Barakzai chief. The fugitive monarch at first sought refuge among the Sikhs, but being disappointed in his ill-founded hopes, and with difficulty escaping from the restraint put upon him by the Sikh chieftain Ranjit Singh, threw himself on the protection of the British Government at Ludianah, though not until relieved by Ranjit of that precious burthen the koh-i-nur diamond.

Mahmud in the interim having escaped from his imprisonment, was reinstated in the sovereignty by Fattêh Khan, who, for his services, was appointed Wazir and his brothers Dost Muhammad Khan and Kohn Dil Khan, &c. were placed respectively in the governments of Cabul and Kandahar.

Fattêh Khan whose power and influence were objects of envy and jealousy to the heir-apparent, was assassinated in 1818 at Hadrkhel near Ghazni by Kamran, Muhammad's son. This foul deed raised Muhammad's enemies throughout the country, who, under the plea of disapprobation of a crime that was of daily occurrence and a national custom, took the opportunity to throw off subjection to an usurped and tyrannous authority. The whole country presently became convulsed with discord and rebellion, and divided into independent chiefships. Muhammad died at Herat, which was all that remained of his usurped kingdom, and was here succeeded by his son Kamran who, after a

long and tyrannous exercise of power was murdered by his Wazir, Yar Muhammad Khan, Alikozai in 1842.

Kandahar after Fattah Khan's death became an independent chiefship under Kohn Dil Khan, and his brothers, who shared with him the profits of the government: whilst Cabul at the same time fell into the hands of Dost Muhammad Khan, all brothers of the murdered Wazir.

Such continued to be the condition of Afghanistan till 1839, when a British army entered the country and reinstated the fugitive Shah Shuja on the throne of his ancestors. The regenerated monarch after a very brief career was murdered at Cabul during the rebellion and disasters that occurred there in 1841-42. Dost Muhammad Khan (who on the dispersion of all his hopes of regaining power had surrendered himself a prisoner) on being released by the British Government, hastened to his recovered principality Cabul, and having restored order and firmly re-established his authority there, gradually extended his power. In 1850 he brought Balkh under his rule, and in 1854 Kandahar also sharing the same fate, became a possession of the Amir, Dost Muhammad Khan.

Herat on the other hand, after the death of Yar Muhammad Khan in 1852, was governed by his son Syad Muhammad Khan for three years, when he was displaced by Muhammad Yusuf Khan, Saddozai, who after three months' reign was dethroned by Isa Khan a Bardurrani chief. Isa Khan being threatened by the Affghans, called in the Persians who took Herat in 1856. This infringement of a previous treaty with the British led to the Persian war of 1856-57: on the conclusion of which, in accordance with the terms of a new treaty, the Persians evacuated Herat about the middle of 1857. On their departure, it fell into the hands of an Affghan chief, Sultan Ahmad Khan Barakzai, a prominent actor in the rebellion and ensuing disasters that occurred at Cabul in 1841.

Limits and inhabitants.—Afghanistan, by which is here meant the country of the Affghan people, and those allied to them by manners and customs, in contradistinction to its political limits, is bounded on the east by the Indus from Swat and Boner on the north, to Mittap Kot on the south, inclusive of those districts. The southern boundary is formed by the Beluch districts of Kach, Gandawa, Sarawan, and the Washai mountains, which last separate Beluchistan from the great sandy desert that forms the south-western portion of Afghanistan. On the west it is bounded by Persia and Persian Khorassan, the sandy and for the most part desert regions of Sistan encroaching on the southern portion of this border. On the north, Afghanistan presents an

extremely ill-defined border, along which from west to east, lie the independent chiefships of Maro (a dependency of Khiva) Bokhara, Kundoz, Badakhshan, and Kafiristan, whilst the country of the Hazaras (the Paropamisian mountains) occupies a very considerable tract in the north-west of the country. The Hazaras are an independent (the border tribes only being subject to the Affghans) nomade people of Tartar origin, their features and general bodily conformation coinciding with the type of that race. They speak, however; a dialect of the Persian language, and like that people belong to the Shia sect of Muhaimmadans. They have no knowledge of their origin or history, but usually declare themselves of Moghal descent. Their wealth consists in vast flocks of horses, camels, goats and sheep. From the hair and wool of the camel and goat, they weave a variety of warm fabrics, suited to the climate of their country. These are known as barak, kurk, &c. which are hereafter mentioned again. These together with sulphur and lead, the produce of their mountains, are a source of considerable profit to the Hazaras, who largely barter them with their neighbours the Uzbeks, Persians, and Affghans for the products of their respective countries. The Hazaras are said to be a brave, healthy and hardy race. I have, however, observed a frequency of leprosy among those of this race who have settled in Affghanistan, they are usually employed as grooms, labourers, &c. and earn but a precarious livelihood, and consequently live on the hardest fare, rarely tasting meat and not always obtaining a sufficient supply of bread. In their own country where also this disease is said to be not unfrequent, they live entirely on the produce of their flocks, and cultivate none of the vegetables common in Affghanistan, though they have abundance of wheat and barley.

Inhabitants.—Affghanistan within the above described limits is inhabited by many distinct tribes exclusive of the Hazaras.

Several of these have no national or kindred affinity whatever to the Affghans whilst others, though they resemble the Affghans in language, features and many of their customs, are rejected by them as brethren, and assigned a separate origin, their names not being found in the genealogy of the Affghans. To the former class belong the Kazzalbashis, Parsiwans, Tajiks and other Parsizabans. The two first are Persians and entered the country with Nadir Shah. The Kazzalbashis serve as soldiers, and form the greater portion of the cavalry and artillery branches of the Affghan forces. The Parsiwans dwell for the most part in towns and cities, and are occupied as merchants, shopkeepers and the various trades, whilst those who live in village communities are husbandmen and shepherds. The Tajiks, though of a different race, resemble the former in occupation as well as language, but they principally lead an agricultural life, and settled in villages cultivate the soil.

To the second class containing those who call themselves Pathians, though of a different origin from the Affghans, belong to the tribes of Karani, Ashtarani, Mashwani, Wardak, &c. The Karani division contains the Orakzai, Afridi, Mangal, Khattak and Khagyan tribes. This last is divided into the Zazi, Tori and Paria sections, and the Waziris are sometimes included among the-e.

Each of these tribes is again divided into numerous *khels* and *zais* or clans, and each tribe possesses its own territory.

All the tribes known as Karani are found on the slopes and the eastern ramifications of the Sufed Koh. Thus the Afridis and Orakzais occupy the hills drained by the Bara river (a tributary of the Cabul river.) The Khattaks occupy the range of hills extending from where the Cabul river joins the Indus to the Kafir Kot on the Kurram river near Bannu. The Zazis, Toris and Parias occupy the southern slopes of the Sufed Koh, and its spurs in that direction, which are drained by the Kurram river. Still further south of these are found the Mangals and Waziris. The Khagyanis are separated from these by the Cabul river, they occupy the Mawzi hills between Lalpura and Bajour. The Dalaziks sometimes included among the Karanis, are dispersed throughout the country in small communities, they possess no lands but usually act as the servants of the Affghans.

The Ashtaranis and Mashwanis are principally found in the Derajat. The former are chiefly occupied as merchants, and carry their merchandize from India to Bokhara, through Cabul and vice versa. The Mashwanis are hushandmen, nomades and shepherds. The Wardaks occupy the narrow western defiles of the Logar valley and the hills drained by the sources of that river. They are fixed in villages and cultivate the soil.

Of the Affghans, the Ghabzais, Durranis and Kokars are the three main divisions. No correct estimate of the numbers of these tribes can be arrived at, at present, though of the aggregate population of the country, they do not number a half, but rather I believe less. In all the populous districts a large portion of the population is made up of Parsi-zabans, viz. Kazzalbashis, Parsiwans, and Tajiks, which last are the most numerous. There are besides many Hindustanis and some Hindus. In the Kohistan (Highlands) of Cabul, are found many tribes who, in features and to some extent in language, resemble the Kafirs, though they profess Muhammadanism. Of these, the chief tribes inhabit the district of Logman and are known as Nimcha (half caste) Sadu, Kawal, &c. The two last mentioned are gypsies, are very poor, lead a roving life, tell fortunes, and are adepts at petty thieving, and have a language of their own. Of the other tribes some speak a dialect of the Persian language, and others a mixed patois of Pukhshtu and Kafir languages.

The total population of the country may be divided from their different

modes of life into two great and antagonistic classes, viz. those who have fixed abodes, and those who have no fixed abodes but lead an erratic life, migrating from the low to the highlands and vice versâ, in accordance with the changes of the season. The latter, the nomade population, though they sometimes cultivate a sufficiency of corn for their own consumption, live for the most part on the produce of their flocks, and beyond the attention required by these have no other occupation than that of robbers. And when victims are not to be found within their own territories they seek them in those of their neighbours, who at once resent the trespass, and thus the ordinary monotony of a pastoral life is varied by the excitement of a retaliative warfare and surprisals.

The fixed population dwelling in the towns and villages, are occupied in the cultivation of the soil, the various trades and other industrial pursuits. But among these, the Affghans (except only the poorest of the poor) from their positions as masters, deem it derogatory to their honor to engage in any of the occupations pursued by their companions. And on being asked the reason, with an air of offended dignity deign no further reply than "*ze Pukhtûn yam*" (I am a Pukhtun). The Affghân beyond serving as a soldier, or cultivating the ground for his own support, or engaging as a wholesale merchant follows no other useful occupation. The merchant or the poorest of his class will not keep or serve in a shop. The villager who grows his own corn looks down on the market gardener, and would himself on no account raise vegetables. An Affghân who has had patience and perseverance sufficient to master the orthography of the Korân, not to say its interpretations, for though the number of those capable of reading (apart from the priesthood) is few, that of those who understand what they read is still less, has no exercise for his calling among his own tribe. They will not follow him in his devotional genuflections, nor will they employ him to perform the burial ceremonies of their dead; neither will they entrust the education of their children in their prayers, &c. to him, lest, they say, by his taking advantage of his influential position, we should have a cause of enmity against him, and by injury to him become sinners before God. In fact the priesthood in this country, though a very powerful body, and in most cases for evil, are, with comparatively few exceptions, in like manner as the mercantile community, manufacturers, mechanics, &c. mostly foreigners, that is Persians, Hindu-tanis (Punjabis and Kashmiris) Arabs and others.

The Affghans in fact are essentially a rustic or nomad people, and like all uncivilized mountaineers inveterate and savage robbers, though at the same time they are hospitable to strangers seeking their protection; but of late years, this ancient custom has, to a considerable extent, become obsolete. To

the circumstances of their mode of life may be attributed their aversion to all settled or civilized occupations; whilst on the other hand, their frugal and temperate alimentary habits in this state, combined with an active open air life, renders them hardy and athletic. They are generally a well made handsome race of middle stature, and always cherish long and patriarchal beards. They are fond of field sports, such as hunting and shooting, and of music, which is of two kinds, martial and anacreontic, and though not devoid of pathos is brought out with the full power of the lungs. With regard to the latter, the curious stranger on enquiring their meaning, soon learns to his disgust that the love-songs of the Affghans are an index to their brutal vices, indulged in by all classes alike from the king to the scavenger. They are addressed to boys!

The Affghans are extremely superstitious, and have unbounded belief in miracles; and their priests by pampering these traits in their character, have a very powerful hold on the control of their actions and conduct, and which they not unfrequently use for the advancement of their own designs. Every village has its *ziārat* or holy shrine, with its attached legend of some miraculous power. The greater the impossibility of this, the larger the number of devotees, and the profits of the miraclemonger usually a cunning *mullah* or *fakir*. They believe firmly in fairies, genii, astrology, alchemy, &c. and not a few spend their wealth and years of toil in search of the philosopher's stone, which they believe the British possess, and are thus enabled to make gold and silver *ad libitum*.

Climate.—A country whose surface is diversified as that of Affghanistan, presenting every variety of mountain and steppe scenery, must needs offer a corresponding variation in its climate; and the opinion of its inhabitants formed from experience is a safe criterion in the absence of personal observation.

The northern portion of the country, more particularly that occupying the hilly ranges that skirt the southern base of Hindu Kush, is considered by the Affghans as the most favored spot on the earth, the land of milk and honey. Here are produced in lavish abundance all the fruits and grains common to an European country, together with sugarcane and many Indian pulses, &c., whilst with regard to the climate, the people themselves offer the best proof of its excellence. A fair, tall, muscular and well proportioned people, they as much excel the natives of Hindustan physically as does the European. Indeed, occasionally some of these highlanders when equipped in the cast off uniform of our British army, of late years adopted by the Affghan government as the clothing of their regular troops, (the prestige of the British soldier having impressed the people generally with a wholesome awe of his prowess) much resemble in outward appearance their noble superior, whom they ape with such pains.

During the summer months, the rays of a fervent Indian sun in this region are tempered by cool breezes from the adjacent snowy ranges: whilst the rigors of the winter are braved in clothing of sheepskins, furs, and fabrics of camels' and goats' hair, &c. The climate of this region, though lauded as the finest in Afghanistan, has its sickly season however. This lasts from July to October, and during this period the mortality from fevers and bowel-complaints is described as very great. The people are predisposed to these diseases by reason of the great and immoderate quantities of fruit all classes consume during this season. In the winter months acute pulmonary affections prevail, especially among the poor who are more exposed to the severities and vicissitudes of the weather. Pthisis and scrofula are common diseases, and bronchocele and stone in the bladder are often met with, the former especially among those inhabiting the slopes of the Sufed Koh.

Southern Afghanistan on the other hand presents in its general aspect, a series of sterile elevated plains or steppes, traversed, mostly in a south-westerly direction, by bare rocky ranges, the terminal prolongations of offshoots from the Sufed Koh and Hazara mountains. The greater proportion of this tract forms a good grazing country inhabited by several pastoral tribes of Affghans (of which the Ghilzais are the most numerous) called from their vagabond habits "*kuchi*," who with their families and flocks roam from place to place in search of pasture. The towns and villages are for the most part confined to the vicinity of the rivers that flow through this part of the country. These are the Ghazni river that flows into the lake Ab-istada, and the rivers Tarnab and Argandab which, uniting beyond Kandahar, afterwards join the Halmand. These streams, with the exception of the last named, are almost entirely absorbed during the summer months for purposes of irrigation as well as by evaporation.

The climate of this portion of Afghanistan, viz: from Ghazni to Farrah, is not very salubrious as evidenced by the physical appearance of its inhabitants, who suffer much from fevers, (chiefly tertian intermittents) and hepatic affections and their sequelæ, general and abdominal dropsies, enlarged spleen, &c. This is more especially the case in the Halmand district, where the subjects of these diseases may be counted, it is said, by the score in each village: skin diseases chiefly of the herpetic class, and stone in the bladder, are common diseases. There are other diseases of a different class and owing their origin to the degraded and vicious habits of the Affghans, which here, as in other parts of the country, are extremely common and need no further mention here. The hot season in this region lasts from June to September. Severe in itself it is rendered more trying by frequent dust storms, and a fiery west wind that prevails during the period, whilst the bare rocky ridges that traverse the

country, by absorbing the solar rays and again radiating them, cause the night air to be close and oppressive. This circumstance has given rise to the here universal custom of sleeping on the house-tops in the open air, which when the heavy dews that fall at this season are considered, will account for the frequency of rheumatic complaints and catarrhs. The autumn, winter and spring months last from October to June. From September to November, the end of summer and commencement of autumn, the sickly season prevails. During these three months fevers and bowel complaints are very rife and cause much mortality. The winter, during which a cold biting easterly wind prevails, varies in severity with the elevation of the country. Rigorous in the Ghazni district, and diminishing in severity as the country falls, it is mildest at Kandahar where snow falls in the plain only in severe seasons. The mountainous network occupying the south-eastern portion of Afghanistan is described by the natives as very healthy, except during the height of summer, when fevers prevail. The south-western portion of the country is occupied by a great sandy and almost uninhabited desert, over which during the summer season, a deadly hot wind blows.

Productions.—Varied as is the surface of Afghanistan its natural productions, mineral, animal and vegetable, are equally so.

At the end of this paper I trust to be able to add an account of some of the members of the last named kingdom met with in this country, which may serve in a slight degree as an illustration of its flora. In the meanwhile, a few words on the ordinary productions, natural and industrial, which serve as articles of food of general use, or of commerce. And first of the mineral kingdom. It is necessary, however, here to premise that the position of this mission has been so secluded from all around; information elicited by enquiries has been so unwillingly given or altogether withheld; and our actions have been watched with such suspicious vigilance, that, with a due regard to the instructions of Government, a full or thorough investigation of the subject has not been practicable. The following matter, however, has been obtained by an examination of the bazars.

Mineral.—There is no doubt of the existence of abundant mineral wealth in Afghanistan, especially in its northern and eastern portions where igneous rocks overlaid by secondary oolitic strata form its principal geological features. But these hidden treasures are little profited by, owing as much to the want of energy and skill in the people, as to the unsettled state of the country. Iron, lead, copper, antimony and other metallic ores, sulphur and several of the earthy alkaline and metallic salts, are met with in greater or less abundance in various parts of the country. Coal is found in Zurmat and Surkhab and near Ghazni, on the surface of the ground. Its inflammable

properties are well known to the natives near whose abode it is found, and by whom it is called "*kira*," but not used as fuel.

Iron exists in large quantity in the Parmali district; whence Cabul receives its main supply.

There are no copper mines worked in this country. But I have seen some specimens of the peacock variety of copper ore, said to have been found on the surface of the ground in the Koh-i-Asmái, a few miles west of Cabul. I was also told that, owing to the jealousy of the owner of the land in which these fragments were found, the fact was kept as secret as possible. Native sulphate of copper is said to be found in the Gul Koh, about forty miles west by north of Ghazni. I was unable, however, to obtain any specimens.

Lead is found in several places in Afghanistan, though the greater portion entering the country comes from Hazara, where it is described as being gathered in many places on the surface of the ground. A vein of this metal combined with antimony has lately been discovered at Kā Mullah Hazrat, Koh-i-Pátáo, Argandab, about 32 miles north-west of Kelat-i-Ghilzi. The ore is smelted in a large cauldron supplied with a horizontal lateral chimney in which the antimony sublimes, whilst the lead sinks to the bottom. A superficial mine is also worked at Nekpai Kol, Koh-i-Wardak, about 24 miles north of Ghazni.

Antimony is obtained in considerable quantity at Shahmaksúd, a hill about 30 miles north of Kandahar. The rock here is magnesia, combined with silica, and in it are several quarries whence are obtained the chrysolite and serpentry from which charms and rosaries are manufactured, as also soap stone used by the natives in the place of soap.

Sulphur is found in small quantity at Herat. Here it is dug out of the soil in small amber-like fragments the size of a pea or walnut. Such irregular grains of sulphur are also often met with below the debris of the ruins of the old city of Kandahar by those who delve its soil for manure. But here it is more frequently met with in small dirty yellow cakes, much resembling clay, but which on burning evolve abundant sulphureous vapours.

Kandahar receives its principal supply of sulphur from the Hazarah country, and from Pír Kishri on the eastern confines of Siestan. In the district of Pír Kishri there is said to be an active volcano called by the natives "*chah-i-dudi*" or smoking well, from which smoke and ashes are said to issue. My informant was a drug-seller from whom I obtained some fragments of sulphur and sal-amoniac fused together, as also fragments of pure fused sulphur, and alum, which has evidently been subjected to the influence of great heat. On enquiring the history of these articles, he said they were at intervals brought to Kandahar for sale by the Beluchis from Pír Kishri about a month's journey for camels in the direction of Beluchistan. The natives of this place, he said,

obtain these things by approaching the base and slopes of the "*chah-i-dudi*" hill, armed with very strong handled shovels, and clothed in felts as a protection from the hot ashes and sulphureous vapours which choked those who approached too close, whilst with the shovels they scraped away the sulphur and sal-amoniac from the surface. I could not engage a man to visit the spot for specimens, owing to the general dread the Beluchis inspire in this part of the country. The specimens above referred to, however, are herewith forwarded.

Zinc, in the form of its silicate, called "*zék*" by the natives, is met with in the district of Zoba in the country of the Kakars. It is dug out from the soil in earthy nodular fragments of a reddish yellow colour and arenaceous structure easily divided by a knife. It is chiefly used by sword makers for polishing new blades.

Nitre is abundant all over the south-western portions of this country, where it frequently renders the waters of *karezas* undrinkable; it is generally of excellent quality, and is, with little trouble, obtained in beautiful crystals from three to four inches in length. The usual method of purifying the salt is to boil its solution (the salt having previously been separated from the soil by lixiviation) in water with the contents of several new eggs. This, as it hardens, collects in its substance all foreign matter in suspension, and bears it up to the surface. This scum is constantly removed, and the contents of fresh eggs added to the solution till it becomes quite clear. The solution is then evaporated at a slow heat for crystals to form. The nitre found in the ruins of old cities is the most esteemed, and that produced at Herat is considered the best in this part of the world.

Vegetables.—The cultivated vegetable products of Afghanistan are wheat, barley, maize, millet, rice, pulses, peas, beans, carrots, turnips, cabbages, onions, lettuces, cucumbers, melons, egg-fruits, tomatoes, beet-root, &c. and in some districts, as in Cabul, Jalalabad and Kandahar, potatoes (introduced by the British) are raised.

The cultivation of oats is confined to the northern borders, but they are often seen in the wild state in the corn fields in all parts of the country. Madder and tobacco, both articles of export, cotton, opium, sessamum, mustard and other special crops are raised in certain districts. Indian hemp (*bang*) is grown around the towns and cities solely for its intoxicating properties. Clover and lucerne are every where cultivated as fodder crops.

The fruits of Afghanistan, viz. : the apple, the pear, almond, peach, quince, apricot, plum, cherry, pomegranate, grape, fig, mulberry, &c. each of which has many varieties, are produced in profuse abundance and of excellent quality in all the well cultivated districts of the country. They form the principal food

of a large class of the people throughout the year both in the fresh and preserved state, and in the latter condition are exported in great quantities. The walnut, the pistacia (in the northern borders only) the edible pine, and rhubarb, grow wild in the northern and eastern highlands, and with the exception of the last are also articles of export. The fruit of the mulberry in the Cabul district is dried and packed in skins for winter use; masses of this cake are often reduced to powder and used for the same purposes as corn flour.

Of the uncultivated vegetable products, asafetida is one of the chief. The plant yielding this gum resin the *narthex asafetida*, grows wild most plentifully in the sandy and gravelly plains that form the western portion of the country. It is never cultivated, but its peculiar product is collected in the deserts where it grows, and is for the most part exported to Hindustan and the Panjab, &c.

The asafetida trade of western Affghānistān is almost entirely in the hands of the Kakars, an Affghan tribe occupying the Bori valley and the hills in the vicinity of the Bolap. During the collecting season in April, May and June, about four or five weeks after the new leaves have sprouted from the perennial root, many hundreds of Kakars are scattered all over the country from Kandahar up to Herat. The plant is met with in greatest abundance in Anar-darrah and the Halmand districts; though found more or less in all parts of the country. The gum resin is obtained in the following manner, and all collected at Kandahar, whence it is carried into the Panjab, Sindh, &c.

The frail vaginated stem or the low cluster of sheathing leaves, the former belonging to old plants and the latter to young ones, is removed at its junction with the root, around which is dug a small trench about six inches wide and as many deep. Three or four incisions are then made round the head of the root, and fresh ones are repeated at intervals of three or four days; the sap continuing to exude for a week or fortnight according to the calibre of the root. In all cases as soon as the incisions are made, the root head is covered over with a thick bundle of dried herbs or loose stones as a protection against the sun; where this is not done, the root withers in the first day and little or no juice exudes. The quantity of asafetida obtained from each root varies from a few ounces to a couple of pounds' weight, according to the size of the roots, some being no bigger than a carrot whilst others attain the thickness of a man's leg. The quality of the gum differs much and it is always adulterated on the spot by the collectors, before it enters the market. The extent of adulteration varies from one-fifth to one-third, and wheat or barley flour or powdered gypsum are the usual adulterants. The best sort, however, which is obtained solely from the node or leaf-bud in the centre of the root head of the newly sprouting plant, is never adulterated, and sells at a much higher

price than the other kinds. The price of the pure drug at Kandahar varies from four to seven Indian Rs. per "*man-i-Tabriz*" (about 3 lbs.), and of the inferior kinds from one and a half to three and a half Indian Rs. per "*man*." The *asafoetida* is commonly used by the Muhammadan population of India as a condiment in several of their dishes, and especially mixed with "*dal*." It is not an article of general consumption in Afghanistan, though often prescribed as a *warm* remedy for *cold* diseases by the native physicians, who also use it as a vermifuge. The fresh leaves of the plant, which have the same peculiar stench as its secretion, when cooked are commonly used as an article of diet by those near whose abodes it grows. And the white inner part of the stem of the full grown plant, which reaches the stature of a man, is considered a delicacy when roasted, and flavored with salt and butter.

Among the numerous other indigenous wild plants whose fruit, secretions, or the entire herb, are used by the natives as domestic medicines, food, or for other useful purposes, my space permits the mention of a few only.

The wild rue and wormwood have already been mentioned, as also the orchis. Several species of this genus are met with, and one (*orchis mascula*) yields the dried tuber known as "*salib misri*;" it is found only in certain spots in the mountains. There are two sorts met with in the bazars, and both are known by the same name; one is imported from Russia and Persia, and the other is the produce of the indigenous plant. The imported article is most esteemed, the tubers being of larger size, proportionally heavier and of better quality than the home root. As sold in the bazars, however, both kinds are often found mixed with each other, and always with the dried bulbs of a mountain squill. The camel's thorn (*hedysarum albagi*) which abounds throughout the country is said to yield a kind of manna, the "*turanjabin*" of the bazars. At Kandahar I have watched many patches of camel's thorn through the year, but never succeeded in finding any signs of exudation of sap, or of the tears of manna. Those who sell the drug, however, say that it is only found in sandy wastes, where the plant grows in great patches often mingled with the dwarf tamarisk, from which also manna is sometimes obtained. Such sandy regions are also the habitats of a species of fly which by piercing the bark for the deposition of its eggs is probably the cause of the exudation of the manna. There are two kinds of manna met with, viz.: "*turanjabin* and *sirkhisht*." The camel's thorn and perhaps the tamarisk are the usual sources of the "*turanjabin*," for as sold in the shops, its small round grain or tears are mixed with the withered red papilionaceous flowers of the camel's thorn together with its leaves and thorns, whilst the "*sirkhisht*" which is in large grains, irregular masses or flat cakes mixed with little black or brown and rough fragments of broken twigs, is obtained from a tree that

grows in the highlands of Cabul, and is called by the natives "*stáh choh*" (blackwood) which is probably from its description a *fraxinus* or *ornus*.

In the eastern highlands are found many species of the jujube tree (*zizyphus*) called by the natives *ber* and "*anab*." They yield edible fruits, which in the dried state are used as cooling adjuncts to purgative drafts, and as sharbats, in catarrh and bronchial affections. The larger variety of "*anab*" is cultivated as an orchard tree in many districts. Generally distributed are the takhum (*pistacia rabulica*) and the khinjak (*pistacia khinjak*). The fruit of both are eaten by the natives, and yields an oil used for burning and culinary purposes. The khinjak yields quantities of a very terebinthinate gum or mastic, called by the natives "*mastak-i-khinjak*," and which, as also the dried fruit, are exported to the Panjab, Sindh, &c.

The mastic is used as a masticatory, and in various medicinal unguents and plasters; and the fruit, bruised, is used in sharbats, &c. as a warm stimulant and antispasmodic. The Achakzais, an Affghan tribe inhabiting the Taba mountains, where these trees are very plentiful, use the fruit (preserved in skins and mixed with their resin) as an ordinary article of diet; a favorite combination being made with curds of milk and khinjak paste. The true pista tree (*pistacia orientalis*), though occasional trees are met with, does not grow in Affghanistan. The pista nuts enter the country from Tash-kargan. Another tree yielding edible fruit is the "*sanjit*" of the Persians and the "*sauzilleh*" of the Affghans. (*Elæagnus orientalis*). It is found along the banks of water-courses in most districts, but is more plentiful in the western part of the country. The trees are remarkable for their silvery lepidote and aromatic foliage. The fruit (ompe) is usually eaten boiled with rice in the same manner as apricots, in the dried state, or else it is consumed fresh. A tree known by the vernacular term "*amjak*" (of which I have not succeeded in obtaining the flower) yields a small berry about the size of a gooseberry. There are besides several species of edible berries that grow wild in the hills; they are generally classed under the comprehensive term "*gurgura*" by the natives: two or three that I have seen belong to the *gesner* family of plants. A great variety of wild herbs, such as plantains, fumitory, marjoram, basil, borage, buglass, &c., &c., &c. are used as medicines by the native physicians, and some of them, as the chicory or wild endive, are cultivated for this purpose. Mushrooms in great variety and other fungi may be here mentioned, as being gathered as food in most parts of the country. They are known by the Affghan and Persian terms "*kharere*" and "*samarogh*," and constitute a considerable portion of the food of some classes of the peasantry, the nomads, and especially of the Hindu population of towns, &c. to whom they supply the place of meat.

Animals.—The ordinary domestic animals such as the horse, the camel, the cow, and occasionally the buffalo, the sheep, the goat, &c. constitute the main wealth of the major portion of the inhabitants of Afghanistan.

Horses form one of the staple exports of the country. The indigenous species is the "*yabû*," or baggage pony; a hardy, active and stout animal, of about fourteen hands, used mainly as a beast of burden, though also for riding. They supply also the remounts for a considerable portion of the Afghan Irregular Cavalry and Artillery. The breed of horses known in India as Cabul horses are principally from Maimanna and Mashad, whilst those bred in the country are out of the mares of the country by Persian horses, or rather a mixed breed between the inferior varieties of the Turkoman horse, the Persian and Cabul horses indiscriminately.

The breed of horses in Afghanistan is said to have improved greatly since the acquaintance of the Afghans with the British. The present ruler Amîr Dost Muhammad Khan has taken considerable pains to diffuse Arab blood throughout his territories, and has now several extensive breeding establishments in which the horses as well as many of the mares are picked specimens of the Arab, Persian, and Turkoman breeds. (This last is said to have a large share of Arab blood first introduced by the Arabs, when they overran this country in the early part of the eighth century, and since maintained by careful breeding.) The offspring of these, the Amîr divides among his chiefs and adherents, thus insuring their distribution throughout the country. Too great a proportion, however, are speedily worn out or rendered unsound by overwork at a tender age, the usual custom being to work colts at sixteen or eighteen months of age. Spavin and splints &c. are the most prevalent consequent diseases. The country horse or "*yabû*," the camel, and mules, are the great means by which the entire transit trade of the country is carried on, carts being unknown in, and unsuitable to, the country.

Oxen, though generally used for agricultural purposes, in the plough, and for treading out the corn (which they do unmuzzled) &c. are also used as beasts of burden.

The cow, and in some places the buffalo, are kept for the milk they yield. The former are usually of a small breed, but those of Kandahar are of a better kind, and more resemble the English animal both in size and the quality of the milk they yield. Milk and its components in their separate states form an important portion of the diet of the Afghans, especially of the peasantry and those who lead a nomadic life. After the separation of the fatty portion of the milk in the form of butter, which is consumed fresh as "*maska*" or boiled for keeping as "*ghi*," the remaining butter-milk is either consumed in the fresh state (in which form it is considered a very nourishing and strength-

ening diet, with a slight narcotic action when not followed by exercise) or is set aside to allow the curds to form. This happens as soon as the fluid becomes acid, which occurs spontaneously after standing 10 or 12 hours. Sometimes the congelation is hurried by the addition of a few drops of the milky sap of the fig tree, which is collected and dried for this purpose; and this or the "*panír bad*," the dried fruit of a solanaceous plant (*Paureria conularis*) is also used to congregate milk in the preparation of cheese. On the formation of the curds, the clear supernatant whey is poured off, and the curds deprived of nearly all their water by firm pressure in a cloth. To this, a little salt is added, and then handfuls of the mass are shaped into small cakes about the size of a hen's egg. These are dried in the sun, and soon become as hard as a stone and keep for any time. They consist of nearly pure *casein*, and are called "*kurt*" by the Affghans. When required for use, several of these cakes are steeped in hot water, and when soft are reduced to a paste in a wooden bowl ("*krut mal*") and thus eaten with bread, meat or vegetables, first a quantity of boiling "*ghí*" being poured over the mixture, which though very sour, astringent and greasy, is eaten with great relish by Affghans, with whom it is a national dish. For this peculiarity of taste, they are ridiculed by their more refined Persian neighbours, who for the special behoof of the Affghans, have parodied the usual Arabic phrase expressive of surprise into "*Lá honla wá lá illáh krta khuri*." Butter is made by shaking the milk backwards and forwards in a suspended leathern bag or "*masak*." In thrifty families the women fasten the "*masak*" across the shoulders when grinding the corn, the to and fro action caused by which at the same time churns the milk.

The sheep, which is entirely the fat-tailed variety, is of two kinds, that graze in separate flocks. The one always has a white fleece, which is manufactured into various home-made stuffs, and is also exported of late years to a considerable extent. The other kind has a russet brown or black wool, these are called *postin* sheep, their skins being made into *postins*, whilst their wool, the produce of the shearing season, is used in the manufacture of felts of various kinds and other fabrics. The sheep is a source of considerable profit and constitutes the main wealth of the nomad population; who use their milk as also that of the goat and camel for the same purposes as that of the cow and buffalo. Their flesh forms the main animal food of the Affghans, who are great meat-eaters when they can afford it, and prefer mutton to all other meats. The produce of the shearing season finds its way via Bombay and Karachi to Bradford, &c. whence it is returned in a considerably altered form as broad-cloths and other woollens. A portion of the wool which is exported to Persia (ghain and biojan) re-enters the country as Persian carpets, khurjines, felts, &c. During the autumn months, large numbers of sheep are

Slaughtered throughout the country : their carcasses, cut into convenient sizes, are rubbed with salt, dried in the sun, and stored by for winter use, the people during this season moving little out of their houses. The meat thus prepared is called by the natives *tandé*. Cut into slices and fried with eggs, it tastes not unlike salt pork or bacon ! oxen and camels also are slaughtered at the same season, and their flesh preserved in a similar manner. And frequently an old horse who is not likely to weather the winter, shares the same fate, the Affghan peasant considering all meat nourishing so long as it is not forbidden by law.

Many of the wild animals of Affghanistān are hunted or trapped for the sake of their furs, which are sometimes made up into clothing in the country or are exported to Russia. Of these, the more common are the wolf and fox, met with in all parts of the country. The other (*sagulāh*) found in most of the rivers. The jebra (*mash-i-dopa*) found in the Ghazni, Cabul, and Jalalabad districts. The squirrel (*mash-i-parran*) found in the Kohistan of Cabul. A tortoise-shell ferret (*mash-i-khor mār*) found at Kandahar. This animal is often domesticated to keep vermin out of houses. A species of badger (*gorkáo* or *gorkan*) found in grave yards, more commonly at Cabul. A small leopard (*zuz*.) found in all parts of the country, but in greatest abundance in a sandy district south-west of Kandahar. Its skin is used as a covering for saddles, &c.. The Persian lynx (*siāh gosh*) is found at Kandahar and other parts of western Affghanistān, where, also the wild ass (*gora khar*.) antelopes, and wild bears abound. The hills contain the ibex, the wild goat, in the eastern part, the wild sheep, the "bara singha," bears, &c. and occasionally the tiger is met with. Porcupines and hedgehogs are common, as also in some parts, as in the Kohistan-i-Cabul, the "*doraga*," a hybrid between a male wolf and the female of the wild dog.

In the desert sandy waste south of Kandahar abounds a sort of lizard, or snake, called "*reg-mahi*" by the natives by whom also they are considered a very invigorating remedy in nervous debility and allied complaints. They are dried and exported, and being highly esteemed, sell at a high price viz. : from one to three Rupees a piece at Kandahar.

Industrial.—The industrial productions of Affghanistān (exclusive of the produce of agricultural and agri-horticultural labour, such as madder, tobacco, the various cultivated grains and fruits, &c. which, together with horses, some silk, furs and, of late years, sheep's wool, constitute the staple export trade of the country) consist of various warm fabrics suited to the climate, and of articles of domestic and general use in the country.

Of the first three there are three principal kinds viz. 1. *qarrak* manufactured from the wool of the *barra* or postin sheep, which is of a reddish brown colour and used exclusively in the manufacture of barraks and felts. Some

barraks are woven from the wool of the white sheep; this, however, is principally used in the manufacture of pashmina shawls, white felts, &c. At Kandahar (the villages around) a sort of white blanked felt, called *khōsai*, is made from this wool, and made up into winter cloaks (*khōsai chogah*) which are water-proof and very warm.

2. *Shuhiri*.—This cloth is manufactured from the woolly down and hair of of the balkt or bactrian camel.

3. *Kurk* is woven from the soft wool that grows at the roots of the hair of the goat.

Of each of these fabrics there are many varieties, differing in the fineness of texture and material, and consequently in price, which ranges from 4 or 5 Rupees to 50 or 60 Rupees for a piece seven or eight yards long by one yard broad, or sufficient to make a native cloak or "*chogah*." None of these fabrics are ever dyed, but they always have their natural colour, which varies from white to high grey, reddish grey, brown and dark brown.

Silk is produced in more or less quantity in Cabul, Jalalabad, Kandahar, Herat, &c. and is for the most part consumed in the manufacture of home-made stuffs, though the best sorts are exported to the Panjab and Bombay.

Cotton is cultivated in some districts, but the supply is small and used in the manufacture of coarse native cloths, lungis, &c.

Among the articles of general and domestic use may be reckoned the produce of the various handicraft trades usually pursued in cities, which here need no further mention than that they are in a very depressed state.

In the same category of domestic articles may be included the Affghan rifle or *jazail*, and the *charah* or Affghan knife, the possession of one or both being considered indispensable by every household in the country. They are manufactured not only in the towns and cities, but also in the villages, and are often turned out with very superior finish and workmanship, and are often damasceened. The *jazail* carries with remarkable accuracy up to three hundred yards, but from its length and weight is always fired from a rest, which consists of a long iron prong attached by a hinge to the woodwork of the barrel about a foot from its muzzle. Some jazails are supplied with a very long and permanently fixed bayonet. The *charah* or Affghan knife, a weapon peculiar to these people, (though used to some little extent by the Persians, just as the Affghans use the Persian dagger or "*pesh-kabz*") is in hands that know how to use it, a formidable one in close quarter fighting among themselves. The blade is usually two feet in length, and tapers from its short handle where the blade is about two and a half inches in depth to a fine point. The edge is always kept as sharp as a razor, and from it the blade gradually thickens to the back which forms a broad rib of steel. The

"*charah*" is never used with a thrust, but always with a straight blow usually dealt at the head or outer surface of the limbs, and in this case as the important nerves and vessels run along the inner surface, the wound is more frightful in appearance than really dangerous. The Persian dagger, on the contrary is only used with a thrust, usually dealt at the chest or abdomen, and is therefore more dangerous and likely to be fatal in its effects.

Origin of the Affghans.—The Affghans call themselves "*Ban-i-Israil*" or children of Israel, and claim descent in a direct line from Saul, the Benjamite king of Israel. They adduce, however, no authentic evidence in support of their claim, which it may be here mentioned is not an exclusive one, since they admit all other Muhammadans, Jews and Christians to be children of Israel, excluding only idol worshippers and the heathen. All the records of the Affghans (and they are mostly traditionary) on the subject of their origin and descent are extremely vague and incongruous, without dates and abounding in fabulous and distorted accounts of the deliverance of the Israelites from Egypt under Moses, of the ark of the covenant (*Tábut-i-sakiná*) of their fights with the Amalakites, Philistines, &c. and they are moreover so mixed up with Muhammadanism as to give the whole the appearance of fiction or uncertainty. As an example the following accounts of the Ark of the covenant are taken from one of their histories of the doings of the Israelites in Palestine.

"The '*tabut-i-sakina*,' the oracle of the '*Ban-i-Isráil*' is described by some as a coffin of '*shamshad*' wood, in which were figured the forms of all the prophets of God. Its length was three '*arsh*' (cubits) and the breadth of two '*arsh*.' It was given by God to Adam in paradise, and Adam at his death bequeathed it to his son '*Sish*' (Seth) and so on, it was handed down to Moses.

"Ibn-i-Abbas says it was an image in the form of a cat. It had a head and a tail, and each eye was like a torch, and its forehead was of emeralds, and no one had power to look on it. In the time of battle it travelled like the wind, overpowered its enemies, and when *Ban-i-Isráil* heard its sound, they knew that victory was on their side. On the day of battle they placed it before them and when the oracle advanced, they advanced, and when it stood still *Ban-i-Isráil* also stood still.

"Habb-bin-Mania says that it was an order from the will of God that spake words, and that whatever difficulty arose before any of the *Ban-i-Isráil*, they represented the circumstance before the oracle and waited a reply to guide their actions. According to the statement of Ibn-i-Attá, taken from the *Korán* it was two tables of the Mosaic Law, the staff of Moses, and the turban, shoes and staff of Aaron, contained in a coffin."

The following account of the origin of the Affghans is compiled from a careful perusal of several (seven) Affghan histories on this subject, kindly lent me by the heir-apparent Sirdar Gholam Hydar Khan. These books date from 70 to 232 years ago, and profess to give the true origin of the Affghan people and the cause of their settlement in the country that now bears their name; and are, it is almost needless to say, implicitly and reverently believed by the Affghans themselves.

Sárul or *Saul* they say, who on becoming king of Israel was called *Malik Twáílá* on account of his height, had two sons, viz. *Barakhia* or *Barachait*, and *Irámia* or *Jeremiáth*.

Both were born in the same hour, after the death of their father (who together with ten other sons, were killed fighting with the *Philistin*) and of different mothers, both of whom were of the tribe of *Lawí* (Levi) and lived under the protection of *Dáúd* (David) *Sárul*'s successor. *Barakhia* and *Iramia* rose to exalted positions under the government of *Dáúd*. The former prime-minister and the latter Commander-in-Chief of the army. *Barakhia* had a son named "*Assaf*" and *Iramia* had a son named *Afghanna*. These, after the death of their father, filled the same exalted positions under the government of *Suleiman* (Soloman) that their fathers did during the reign of *Dáúd*. *Assaf* had eighteen sons, and *Afghanna* had forty sons. *Afghanna* under the directions of *Suleiman* superintended the building of the *Bait-ul-Mukaddas* (temple of Jerusalem) which *Dáúd* had commenced. At the death of *Suleiman* the families of *Assaf* and *Afghanna* were amongst the chiefest of the Israelites and greatly increased after the deaths of *Assaf* and *Afghanna*.

At the time that "*Bait-ul-Mukaddas*" was carried into captivity by "*Bhuka-n-nasr*" (*Nebuchadnezzar*) the tribe of *Afghanna* adhered to the religion of their forefathers, and on account of the obstinacy with which they resisted the idolatrous faith of their conquerors, were, after the massacre of many thousands of Israelites, for this reason, banished from *Shám* (Palestine) by order of "*Bhuka-n-nasr*." After this, they took refuge in the mountains of "*Ghor*" and the "*Koh-i-Ferozah*." Here they were called by the neighbouring people *Afghán* and *Ban-i-Isráíl*. In these mountains they multiplied and increased greatly, and after a protracted period of fighting, at length subdued the original inhabitants and became possessors of the country and gradually extended their borders towards the *Kohistan-i-Cabul*, *Kandahar* and *Ghazni*.

At this time, and till the appearance of *Muhammad*, this people, the Affghans, were readers of the Pentateuch and observed the ordinances of the Mosaic law. In the ninth year after *Muhammad* announced himself as the prophet of God, and more than 1500 years after the time of *Solomon* (this

history dates upwards of a century ago) one "*Khalid bin Walid*" an inhabitant of Arabia and an Israelite, and one of the earliest disciples of the new prophet, sent and informed the Affghans of the advent of the "last prophet of the times," and exhorted them to accept his doctrine. (*Khalid bin Walid* is claimed by the Arabs as of their own people, *Walid's* maternal grandfather "*Abd-ul-shams*" being a rich man and a chief of the famous tribe of *Koresh*, whilst others assert that he was an Arab by his father's side, his mother only being an Israelitish woman). The Affghans on the receipt of *Khalid's* letter held a conference of their elders and deputed one "*Kais* or *Khush*" together with several other chiefs and learned men among them to *Khalid* at *Medina*. These, on their arrival there embraced the new faith on *Khalid's* exposition, and with him vigorously aided the prophet in diffusing his doctrines by slaying all its opposers. *Kais* and his companions in the height of their religious zeal are said to have slain seventy unbelieving *Koreshites* in one day. And on being presented before the prophet, he treated them with distinction and enquiring their names and finding them all Hebrew ones, the prophet as a mark of his favour changed them for Arabic ones, and promised them that the title *malik* (king) which had been bestowed on their great ancestor *Sarul* by God, should never depart from them, but that their chiefs should be called *Maliks* till the last day. And for the name *Kais*, the prophet substituted *Abd-ur-rashid* whom afterwards on his departure for his own country he surnamed *Pihtan* or *Pahtan* or *Bitan* or *Batan* (which in the language of Syrian seamen is said to signify a rudder), at the same time drawing an apt simile between his now altered position, as the pilot of his people in the new faith, and that part of the ship that steers it in the way it should go. This term has been corrupted by the lapse of time into "*Pathan*," and has been adopted by the Affghans or rather the descendants of *Kais* as their national title, and is the appellation by which they are known in Hindustan. The real national name of this people is *Pukhtan* individually and *Pukhtana* collectively. This word is described as of Hebrew, some say Syrian, derivation, and signifies "delivered," "set free." The terms *Pukhtan* and *Affghan* are quite foreign to many tribes inhabiting the country, but all three, viz., *Nekhtan* and *Pathan* and *Affghan*, are properly applicable only to the descendants of *Kais*.

The genealogy of *Kais* is traced by thirty-seven generations to *Malik Twalut* or *Sarul*, by forty-five to *Ibrahim* and by sixty-three to *Adam*. The writer of the *Majmu'ul insab* or "collection of genealogies" (this book is referred to by all authors of Affghan history, but is, as far as I can learn, an extinct, if not an imaginary work) traces the lineage of *Kais* thus,—1, *Kais* was the son of 2; 'Ais the son of 3; *Salal* the son of 4; 'Abta son of 5; *N'aim* son of 6; *Marah* son of 7; *Jaudar* son of 8; *Iskandar* son of 9; *Rama* son of 10;

Amín son of 11; Mahlál son of 12; Shalam son of 13; Salát son of 14; Quárúd son of 15; 'Azím son of 16; Fahlol son of 17; Káram son of 18; Mahál son of 19; Khadífa son of 20; Maubul son of 21; Kais son of 22; 'Alum son of 23; Ishonuil son of 24; Harun son of 25; Kámrod son of 26; Alahí son of 27; Salínab son of 28; Twalál son of 29; Lawi son of 30; 'Amíl son of 31; Tárij son of 32; Arzánd son of 33; Maudol son of 34; Masalim son of 35; Affghana son of 36; Iramia son of 37; Sarúl son of 38; Kaish son of 39; Mahalab son of 40. Akhnoj son of 41; Sarogh, son of 42; Yahúda son of 43; Yákúb (Isráil) son of 44; Iskhak son of 45; Ibrahim son of 46; Tárij Azhar son of 47; Nakhor son of 48; Sarogh son of 49; Sarogh son of 50; Húd son of 51; 'Abir son of 52; Salakh son of 53; Afíakhshad son of 54; Sáth son of 55; Noh son of 56; Nalang son of 57; Matoshakh son of 58; Joris son of 59; Yazd son of 60; Matalail son of 61; Anos son of 62; Shish son of 63, Adam.

Kais is said to have married a daughter of Khalid, and by whom he had three sons in Ghor, viz.: Saraban, Batan, and Gharghasht. He died at eighty-seven years of age in 41 H. (662 A. D.) in Ghor. From the above-named three sons of Kais, the whole of the present existing tribes of Affghanistan trace their immediate descent. But strangely enough the Affghan historians make no mention of the rest of the "Ban-i-Isráil" contemporaries of Kais, treating them as if they had never existed. In one book I have seen written, by Mullah Akhtar in 1163 H. (1741, A. D.) it is stated that previous to the time of Kais, Balo, whose offspring are called Baluch, Uzbek, and Affghan were brethren! The descendants of Saraban, Batan and Gharghasht, represented respectively in the present day by the Durranis, Ghilzais, and Kakars, are traced into almost an infinity of branches in the genealogical tree, many of which have become decayed and extinct, whilst on the other hand the number is kept up by the continual production of new ones which spread out into an intricate network of tribes, clans, families and houses. Some of these are appended in a tabular form at the end of this paper.

The offspring of Khalid bin Walid who was an Israelite, and of the same lineage as Kais, are settled in the neighbourhood of Baghdád in the country of Diarbakar (Mesopotamia) and are called Khalidi Affghans or simply Khalidis. And a portion of them who are settled in Affghanistan are known as *Bargakh* or *Bangash*.

Without considering the foregoing imperfect and doubtful data, which with hundreds of like traditions, are handed down for the most part orally from generation to generation, and stored by every village priest in the country, there are several cogent reasons for believing this people to be of Israelitish origin.

The striking physiognomic resemblance of the Affghans to the Jews, whom though they recognize as brethren, and the lineage of Kais their ancestor being traced through Judah, they despise on account of their hardened infidelity, and regard their name as one of reproach, the law of equity, that is blood for blood, &c.; a man marrying his deceased brother's wife; the inheritance of land and its division by lots; the settlement of important matters or disputes by a reference to the elders of a village or tribe; the offering of sacrifices and the sprinkling the blood upon the lintel and side posts of the doors of the house in order to avert pestilence or impending calamity from its inmates, (typical of the Passover), and for similar reasons the ceremonial transference of the sins of the community to the head of an heifer, sheep, or goat, and after leading it through and round the tillage or camp, slaughtering it beyond its limits, or, as is sometimes done, driving it into the wilderness (typical of the scape goat), the giving service for a specified time in order to claim a wife, as did Jacob of old, &c., these and many other similar customs all tend to substantiate the claim of the Affghans to an Israelitish origin. In connection with this subject, may be mentioned a remarkable trait in the Affghan character, equally participated in by the Muhammadan inhabitants generally, and one very much resembling the continually denounced and obstinately persevered in, sin of the Israelites of old. This is their superstitious veneration of "*ziirats*", or holy shrines. These are almost innumerable and occupy every hill top in inhabited districts, and are also abundant in the highways and byeways, where they are usually surrounded by a clump of trees. May not these be considered analogous to the "high places," and groves so frequently mentioned in the Scripture history of the Israelites? As an instance of their frequency, I may mention that the city of Ghazni and its environs (and which from this circumstance is considered a peculiarly holy place) contains one hundred and ninety-nine of these shrines of greater or less sanctity. Each is kept in order by a *Fakir* or *Mullah*, and has its own history of the holiness and miraculous powers of the, in many instances, fictitious dead, whose memory it commemorates, whilst the history itself, if not entirely fabulous, is owing to the wily policy of the priesthood. The fear and reverence with which these *ziarats* are regarded by the mass of the people of this country is really astonishing, and much greater I believe than in other Muhammadan countries, and they seem to hold a higher place in their estimation than, in practice at least, the Korân, or the leading precepts inculcated by it. The most careless of *Muslimans*, understood in its literal sense, that is an observer of the precepts of Muhammad, with however light a conscience he may omit his prayers and other religious ordinances, &c. would on no account leave a place he was sojourning in, without visiting its more

favorite or fashionable ziarats and paying his respects to the saints whose memories they commemorate. To visit all the chief ziarats in the country is considered a meritorious religious duty, second only to the pilgrimage to Mecca. The ziarat is not only visited as a religious duty, but is resorted to by the subjects of disease, by those who have matters of importance in hand, and by those who have been overtaken by misfortune. The mediation of the defunct saint is besought on behalf of the sick, whilst for the remainder his blessing is believed to ensure success in the one instance and alleviation in the other.

Now the Affghans came into the country they now occupy, seems to be involved in mystery, though, on considering the subject, no insuperable objections to the practicability of their transportation from Palestine to Affghanistan present themselves.

The Affghans, according to their own account, after expulsion from Shám by order of "Buktu-n-nisr" settled in the Kollistan-i-Gör and the Koh-i-Ferozah. This last, it appears, is a range of mountains extending along the northern border of the Hazarah country, and connecting the eastern prolongations of the Aburz range of Persia with the western spurs of the Hindu Kush. Though how or when they don't know. Probably their emigration to these parts was the work of time, and was gradually performed. We know by the 2nd Kings, chap. 17, verse 6, that "In the 9th year of Hosea, the King of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and Habor, and by the river of Gozan and in the cities of the Medes." This occurred under Shalmaneser, King of Assyria, about 722 B. C. Two years previous to this, Tiglath Pileser took Gilead and Galilee and all the land of Naphthali and carried the Israelites into Assyria. And subsequently about 587 B. C. after a long series of adversities, previously foretold, the Jewish nation was destroyed, and the Jews carried in captivity to Babylon by Nebuchadnezzar. In 536 B. C. Cyrus issued his famous edict liberating the Jews and all Israelites. During the long period of 188 years that elapsed from the first carrying away the Israelites by Tiglath Pileser to their final restoration by Cyrus, it may be fairly assumed that they became distributed throughout the Medo-Persian Empire, at least throughout its populous part. Indeed we know by Esther chap. 3, verse 8 and chap. 8, verse 9 that the Jews were scattered throughout the provinces of the Medo-Persian empire from India to Ethiopia. Now it is not impossible that after Cyrus issued his edict liberating the Israelites, many of them instead of availing themselves of their emancipation to return to Jerusalem or Palestine, seized the opportunity, through dread of future adversities, to escape from the degraded treatment they had so long endured at the hands of their conquerors,

or else they were forced by subsequent dynastic and political changes occurring in the Medo-Persian empire, to collect together for their own protection from the persecution that met them on every hand, and in either case under such circumstances a difficult mountain country would naturally be chosen as a place of refuge and retreat. I may here digress to mention that the custom of casting the "pur" or "lot" referred to in the text above quoted is still in common practice among the Affghans under the names of "*Pura*," "*Pucha*" in different districts. The Affghans also have a tradition that the Khaibar was at one time inhabited by the Jews. And this is referred to in the following creed and denunciation of the Sunís against all heretics. It runs thus :

"Saram Khák-i-rah-i-har chahár Sarwar Abubakr, 'Umr, 'Osmán wa Haidar.

"Abubakr yár-i-ghár.

"'Umr Mir-i-dufrádár.

"'Osmán Sháh Sowár.

"'Wa 'Ali fath lashkar ast.

"Har ki áz ín cháh'r yakira khailaf dáuk kamtarín-i-khars wa khuk wa "Jahudán-i-khaibar ast."

Which literally translated runs thus :

"My head is the dust of the road of the four lords, Abubakr, 'Ums, 'Osman and Haidar.

"Abubakr, the friend of the cave.

"'Umr, lord of pearl possessors.

"'Osman is a royal knight and

"'Ali (Haidar) is a conquering army.

"Whoever denies one of these four is least of the bear, the hog and the "Jew of the Khaibar."

To return from this digression from the Affghan account. The Affghans continued to occupy the Kohistan-i-ghor till the time that the Ghoride dynasty succeeded that of Sebuktagin the Tartar chief on the throne of Ghazni about 573 H. (1170 A. D.) And although many of them accompanied Muhammad Ghaznavi in 1011 A. B. on his victorious march to Delhi and Somnath, and remained behind in Hindustan, thus laying the foundations of the colonies of Pathans that were afterwards established there, the Affghans did not then occupy Affghanistan as they do now. It was during the reign of Shahab-ud-dín a Ghoride sovereign and by his orders, that the provinces around Ghazni viz. Kandahar, Cabúl, Bájáwar, Swát, 'Ashpaghar, Koh-i-Suleiman and the country as far as Bakkar and Multán were colonized by Affghans, who, for this purpose were brought with their families and flocks, &c. from the Kohistan-i-Ghor.

And the first spot colonized by them is said to be the Koh-i-Kassi or Kassi Ghor. (Persian and Pukshṭa) a spur of the Takht-i-Suleiman range. The country occupied by the provinces above mentioned, that is, extending from Bājāwar on the north to Bakār on the south, and from Kandahar on the west to the Indus on the east, was called "*Rawah*" or "*Roh*," that is Highlands and its inhabitants "*Rohika*" or Highlanders.

The Yusufzai Affghans on being questioned as to whence they originally came, always mention "*Ghwarā Murghā*" which they say is in Khorassan. This latter term applies to two different countries, viz. to the Persian province of that name, and also to all the country lying between Persia and the Bolan in one direction, and Bukhāra and Beluchistān in the other. I have not met with the name "*Ghwarā Murghā*" in any book describing the origin of the Affghans that I have been able to peruse, but learn that there is a district of this name extending from near Mukor to Kilat-i-Ghilzai, south of and parallel to the valley of the Tarnak. The name "*Ghwarā Murghā*" is said to be descriptive of the country to which it is applied, viz. that it is a good grazing country. In Pukshṭan *ghwara* means good, nourishing, &c. and *murgha* is the name of a grass well suited for pasturing.

There are many tribes in Affghanistan, exclusive of the Kazzalbashies, Turks, and Tajiks, whose register not being found in the genealogy of the Affghans, excluded by them from the right to the titles Ban-i-Isrāil, Affghan or Pukhtān, though from having adopted their language, the Pukshṭū, and to some extent their customs, they have been admitted into the nomenclature of tribes known as Pathan in common with Affghans, to whom alone the title is properly applicable. The origin of these tribes is very obscure. But the Affghan historians with a happy knack for invention, account for them all by special legends. For instance according to them at some indefinite period past, two men of the "*Ormur*" tribe went out in search of game. The tribe "*Ormur*" are described as having been fire-worshippers, and received their name from this custom. Once a week they congregated for worship, men and women indiscriminately. At the conclusion of the ceremony the priest extinguishing the fire called out *Ormy*. (In Pukshṭū *or* means "fire" and *mur* "dead.") At this signal, each man seized the woman nearest him, and whoever she was she became his wife till the next meeting, when chance changed the lot. The two men who went out in search of game were named *Abd-ullah* and *Zakaria*. As they proceeded they came upon the late encamping ground of an army. Here the former found a *Karuki* (the Pukshṭu term for an iron cooking pot) and the latter a little boy, who had been left behind by the unknown army. Zakaria had many children but Abd-ullah had none, and they accordingly agreed to change their recent acquisitions. Abd-ullah adopted the child as his

son, and from the curious occurrence attending his possession of him named him *Karṛhe*, and in due time found him a wife from his own tribe. The descendants of this *Karṛhe* are called *Karṛhe Karani* or *Karālinā*, and are divided into several tribes, each of which is in turn subdivided into numerous *Khels* and *Zais*. The chief tribe, included under the name *Karṛhe* are "*Orukzai*" *Afridi*, *Mangal*, *Khattak*, and *Khagyan* from which last sprung the tribes *Zāzi*, *Tori*, *Pari* and *Kharbaure*. The *Waziris* are also sometimes included among the *Karṛhes*, and the *Dalazaks* though generally described as the original (Hindu) inhabitants of the eastern portion of the country are sometimes classed with the *Karṛhes*.

The tribes *Ashtarāni* or *Starāni*, *Mashwani* or *Mashuni*, *Hanni*, and *Wardak* are described as of Arab descent, their ancestor Syad Muhammad surnamed *Gesh darāz* from his long ringlets, being a lineal descendant by eleven generations of the Kalif Ali. All these are to be found in Afghanistan except the *Hannis* who at an early period emigrated to Hindustan.

The genealogical tables of the Affghans, that is the lineal descendants of Kais, though they all agree in the main particulars are frequently at variance in the particulars regarding the smaller subdivisions and verifications of the different tribes. They all agree, however, with regard to the origin of their finest tribe, the pride of the nation, the Ghilzais. These are by their own accounts and as their name implies a misbegotten people, the descendants of an illegitimate son of a Ghoride Prince. Their account runs thus. At the time the Arabs conquered Persia and Khorassan, (about the close of the first century of the Muhammadan era) and entered the territory of Ghor, Shah Hussain a youthful prince of that country and an ancestor of the Ghorides, Shah-ud-din and Máhmúd, fled from his own country and sought refuge in the mountains skirting Ghor. Here he found an asylum under the roof of Batan the second son of Kais, and at whose hands he received all hospitality, which he repaid by seducing his host's daughter Bibí Mattú. The parents in order to avoid the disgrace that was predicted precipitated a formal marriage between the couple. The son that was shortly after born was named "*Ghalzoe*," from the attendant circumstances. In Pukшту "*ghal*" means a thief and "*zoe*" a son. Mattú bore Shah Hussain a second son named Ibráhím, who was surnamed "*Loe*" great. This term became corrupted into "*Lodi*" and was adopted by the elder branch of Ibrahim's descendants, who supplied many of the kings of the Pathan dynasty at Delhi. The rest were from the tribe of *Sur* another branch of Ibráhím's offspring. By a second wife named *Bibí Mahi*, Shah Hussain had a third son Sarwání. But Shah Hussain not being an Affghar, his offspring took the name of their respective mothers. Thus the tribe springing from Bibí Mattú's offspring were called Mahizai and those from Mattú's were called Mattazai. In the course of time, however, this fell into disuse, and all were included under the term Ghalzai.

REPORT OF THE KANDAHAR CHARITABLE DISPENSARY.

Introduction.—On the arrival of the Mission at Kandahar, in accordance with the instructions of Government, I proposed to establish a charitable dispensary in the city. The proposition was at first received with much suspicion and evident distrust, and the crowds of applicants for medicine and advice of both sexes and all ages who daily besieged the gate of the residency were warned off by the sentries in true Affghan style. Stones flew freely amidst the crowd, whilst those within reach were literally served with the butt end of the musket, and even the “cold steel” was not entirely dispensed with, for on the subsequent establishment of the dispensary one of the earliest applicants was a sufferer from a bayonet wound in the back, received at the door. In the course of a few weeks, mutual confidence having been established between the Mission and the heir-apparent Sardar Gholam Hydar Khan, the latter through the kindly exerted influence of Major Jumsden, assigned an old empty serai adjoining the court of our residence for use as an hospital. At first the applicants were entirely from among the heir-apparent’s soldiery, but gradually, as suspicion wore off, the city people and villagers were admitted, and at the end of the second month after the arrival of the Mission the dispensary was in full work. This news having gone abroad, people flocked in from all parts of the country, from Cabul, Ghazni, Farrah, Halmand, &c. Until the last however large numbers were refused admittance by the Affghan officials on the plea of their belonging to hostile tribes or being suspicious characters, and a confidential agent of the Sirdar was in constant attendance at the dispensary with the professed object of keeping the heir-apparent’s unruly subjects in proper order. The particulars concerning the dispensary being represented by the accompanying formular returns, I propose after the foregoing preliminary remarks to note a few observations. 1st, on the climate of Kandahar. 2nd, on the diseases which may be attributed to it. 3rd, on the diseases caused by the habits and mode of life of the people, and 4th concluding with some account of the healing art as practised by the Affghans.

Climate.—Kandahar has not a very salubrious climate. The mass of its inhabitants compared with those of the northern and eastern portions of the country are blear-eyed, fever stricken and rheumatic, and suffer in a remarkable degree from hæmorrhoidal affections. Indeed so prevalent is this disease, that in the city of Kandahar most families possess a domestic enema syringe, a mode of treatment usually extremely repugnant to Affghans.

By the Affghans the climate of Kandahar is compared to that of Balk which is notoriously unhealthy. This, however, is probably an exaggeration. In a native work descriptive of the different districts in Affghanistan, the old city of Kandahar or Hussain Shahr (which was destroyed about a century

and a quarter ago by Nádír Sháh) is described as having from an early period acquired a notoriety for unhealthiness, its inhabitants being plagued with bloody fluxes and frequent visitations of epidemic cholera, and as an instance Bábár Bádashah is said to have lost forty soldiers of the city guard in one year from bloody flux alone. Shah Tamárah, as a sanitary measure planted willow trees on the banks of the canals that supplied the city with water, but it would appear without much resulting benefit, as afterwards it was the custom to transfer culpable governors of other districts to this one as a punishment.

The present city is in no wise free from the morbid character assigned to its predecessor. About twelve years ago the city, in common with the whole district was visited by a severe outbreak of cholera, and again three years ago a similar epidemic ravaged the country and carried off great numbers. The people remember these visitations with horror, and point to a graveyard about three miles east and west on the plain, north of the city (and which did not previously exist) as a proof of the magnitude of their havoc. On the arrival of the Mission at Kandahar (25th April, 1857) an epidemic small-pox of the confluent kind was raging in the city, and a famine that prevailed at the same time added to the horrors of the pestilence. Indeed so great was the suffering during the height of the epidemic, that our necessary ride through the city before reaching the open country and again on our return was quite a painful ordeal.

Every house had its doomed, dying, or dead, whilst the houseless lay naked in the public thoroughfares in the silence of death, or filling the already foully tainted atmosphere with their moans, the ravings of delirium, or the pangs of starvation, a feast to myriads of flies who, whilst gorging themselves, filled the body with worms, and hastened away to disseminate the plague. The epidemic continued in its violence for about six weeks after the arrival of the Mission. After this it gradually subsided, but continued in a sporadic form until our departure, more than a twelvemonth later. In fact, the disease is endemic, and it is difficult to see how, in common with other infections or contagious diseases, once having occurred it should be otherwise, considering the utter negligence of all sanitary precautions, even the slightest. On the contrary the numerous watercourses that circulate through the city are polluted with all manner of filth and offal with which the streets abound, whilst the inhabitants instead of "going about" outside the city, use the housetops and streets, even to the very threshold of their own dwellings.

During the hot weather, intermittents and bilious remittent fevers were very rife, though the mortality was not extraordinary. These were followed in autumn by epidemic bowel-complaints which carried off many victims. And finally in winter, during December, January and February, the city as well as the district generally was visited by an epidemic and contagious continued

fever, of the typhoid type with regard to its asthenic character, but remarkable for the great frequency of hepatic complication and jaundice. The mortality from this epidemic was very great, owing to want of proper care and protection from the unusual severity of the weather. For upwards of a month during the height of the cold weather the deaths in the city of Kandahar from this cause alone ranged, as far as I could accurately learn, between 12 and 15 daily (though common report raised the number to six or seven times this number) and the mortality was proportionately great in the villages around. After the epidemic had raged in its violence for about six weeks during the coldest period of the winter, it changed its character with the weather and in the beginning of February when all the snow had disappeared the fever in a measure lost its typhoid character, and occasionally the continued was replaced by a remittent fever. But throughout, the presence of hepatitis and jaundice characterized the epidemic. During the latter stage of the epidemic, the fever usually came on suddenly, in the same manner as ordinary cases of common continued fever, headache, giddiness and lassitude, &c. being the precursory symptoms. At first the fever was always high, exhibiting much excitement of the sanguiferous system. These symptoms continued five or six days, when the hepatic symptoms manifested themselves with more or less severity. In some cases the pain of the hypochondrium was hardly noticed by the patient though deeply jaundiced, whilst in others with a similar sign of the suppression of bile the pain in the hepatic region was very acute and affected the respiration, which became short and hurried; and unless the inflammation was speedily reduced, it extended itself to the duodenum, causing distressing hiccup and vomiting, under which the patient sank between the 8th and 14th days of the fever. About the time that the hepatic symptoms appeared, viz. between the 5th and 7th days, the fever assumed a low character marked by increased rapidity of pulse and loss in its force, extreme exhaustion, delirium or entire indifference to all that passed around or concerned the patient himself, a dry brown or black and often immovable tongue and abundant sordes; and in many cases the peculiar odour so often observed in typhus cases, poisoned the whole room with its stench. The bowels in those cases attended with jaundice were with rare exceptions entirely inactive, and required regulation by aperients. At the beginning of the epidemic the typhoid character manifested itself very early, on the 2nd or 3rd day, and not unfrequently from the very commencement of the attack this form of fever prevailed. But after the change in the character of the weather and the epidemic (already referred to) occurred, the fever during the first week of its course presented a distinct synochal character succeeded by typhoid symptoms of now diminished severity.

During the early period of the epidemic the tendency to death in the great majority of cases was by asthenia and coma combined, the latter owing to

the presence of bile in the blood, but the former exercising the preponderating influence. But during the latter weeks of the epidemic on the contrary the latter was the most frequent mode of death, though not entirely free of the asthenic influence, as indicated by cold extremities and the symptoms already described.

My native doctor Yákúb Khan visited many cases in the city, and of 40 he took notes. Of these 18 had pneumonia or other thoracic or pulmonary complication, this predominance is justly attributable to the severity of the weather and want of protection from its inclemency. 12 cases were complicated with hepatitis and jaundice and 10 cases had diarrhoea and dysentery.

Further particulars were not obtainable, as Yákúb Khan, a zealous and enthusiastic student of his profession, was himself attacked by this fever in a severe form, from the effects of which I much regret to say, he died. He was the first of our party (which had hitherto escaped infection) attacked, and being much respected and a favorite on account of his gentle manners and kindness towards the sick, had many visitors during his illness. These, one after the other, took the fever, so that within a period of three weeks the whole of the native establishment of the dispensary, five in number, and several sepoys of our guard who lived under the same roof with him, were laid up with the fever, and many of the attendants of these again in their turn were attacked. The annexed tabular view will explain the characteristic particulars of the various cases that occurred among our party, and who were consequently under observation throughout their illness.

Disease.	No.	Characterized by	Period of Convalescent.	Deaths.	Date of Death.	Treatment.
Continued fever typhoid form.	14	Hepatitis and jaundice.	1 week, 3 2 ditto, 9 3 ditto, 2	3	On the 15th and 12th days of the fever.	Cal. and Op. Local abstraction of blood and blisters, quinine and acid sulph. stimulants.
	4	Dysentery.	2 weeks, 1 3 ditto, 2 4 ditto, 1	1	...	Mild opiates, Plum-bi acct. al. Remi and P. opu.
	2	Pneumonia.	2 weeks, 1 3 ditto, 1	1	...	Col. op. and acct. blisters and local bleeding.
	4	Without complication terminating in sweats.	1 week, 2 2 ditto, 2	2	...	Quinine and acid sulph. Diet.—Supporting broths and jellies.
Total cases, ...	24					

The fever usually ran its course in sixteen days or three weeks. Relapses were frequent, from rising too soon, or from the slightest excess in diet.

During the early part of April, after having lasted for upwards of four months, this fever disappeared, but was followed by a few scattered cases of bilious remittent fever which, it appears, always prevails at Kandahar during the hot weather.

The following synoptical table of atmospheric changes, formed from daily observations at Kandahar, will convey a correct idea of its climate. The year here contains four seasons of nearly equal duration, viz. :

Winter.—December, January and February. Cloudy weather and storms; snow, sleet and rain. Hard frosts, most severe in January and February. Wind northerly, varying between the east and west points, and easterly.

Temperature of the air.

Max....	6 A. M. open air	52	1 P. M. sun	115	Shade	59	8 P. M. open air	61.30
Med....	ditto	36.8	ditto	78.45	ditto	49.17	ditto	41.44
Min....	ditto	15	ditto	36.30	ditto	42	ditto	31.00

Spring.—March, April and May. Cloudy and fair weather. Occasional rain and thunderstorms during first half of the season, in which also the nights are cold and frosty. In the latter half of the season the weather warms, dews fall at night and occasional dust storms occur. Winds westerly and south-westerly. High easterly winds, cold and bleak, prevail in March.

Temperature of the air during this season.

Max....	4 P. M. open air	78	1 P. M. sun	139	Shade	85	8 P. M. open air	85
Med....	ditto	56.23	ditto	114.50	ditto	70.8	ditto	69.35
Min....	ditto	31	ditto	78	ditto	53	ditto	44.45

Summer.—June, July, August and part of September. The hot season commences about the 20th June, and lasts till about the 20th September. It consists of two periods of 40 days each, separated by an intervening fortnight of cloudy and cooler weather, during which thunder storms occur in the mountains, though rain rarely falls on the plain. During this season a pestilential hot wind often passes over the country. It blows from the westward and frequently strikes travellers on the road. It is called "*garambād*" by the natives, who have a lively dread of it, and describe those struck by it as rarely recovering, but dying in a comatose state or becoming paralyzed.

The most prevalent wind during this season blows from the west during the day, but during the night, and till the sun be risen a couple of hours, it blows from the opposite direction. Dust storms are frequent and severe.

Average temperature of the air during this season.

Max....	4 A. M. open air	86	1 P. M. sun	150	House	96	8 P. M. open air	97
Med....	ditto	74	ditto	136.20	ditto	87.10	ditto	86.15
Min....	ditto	63	ditto	105	ditto	82	ditto	77

During this season the wind in the evening and in the early morning frequently blows in warm and unrefreshing gusts, heated by the radiation from the many bare rocky ranges that traverse the country.

Autumn.—Part of September, October and November. Sun powerful. Occasional dust storms and cloudy weather towards the close of the season. Heavy dews. No rain or rarely. Winds variable. High north-easterly and north-westerly winds blow towards the close of the season.

Temperature of air.

Max....	5 A. M. open air	65	1 P. M. sun	148	Shade	82	8 P. M. open air	85
Med....	ditto	50.57	ditto	123.50	ditto	70.44	ditto	65.15
Min....	ditto	32	ditto	70	ditto	58	ditto	51

It is necessary here to observe that these observations were noted in a small court-yard in the centre of the city. The morning and evening indications of the thermometer were for this reason some degrees higher during the cold weather than the actual temperature of the air in the open country. Indeed we often noticed that when the thermometer early in the morning in winter stood at several degrees above the freezing point, severe frosts prevailed at the same time outside the city. The indications marked as noted in the shade were registered daily in an ordinary flat roofed room of small dimensions without any mechanical means for raising or lowering the temperature.

Diseases attributable to the climate.—Foremost amongst these stand fevers, principally intermittents and remittents, whilst continued fevers and small-pox, though at all times met with in a sporadic form, are epidemic in particular seasons only. The first named fevers are prevalent throughout the year, though more so in the spring and autumn, and are remarkable for the frequency of the tertian form.

To the west of Kandahar in the Halmand district, these fevers prevail to an extraordinary degree, and the inhabitants there suffer greatly from their sequelæ, ascites and anasarca. The former in advanced cases produces extreme distension of the abdominal walls, from which the navel projects in the form of a large semi-transparent globe full of water and intestine. In this district, and apparently confined to its limits along the banks of the river Halmand, the anasarca produced by long continued intermittent fever assumes a very peculiar form. At first general and slight, the anasarca at length settles in one or other of the lower extremities, sometimes in both. Here the odema extending as high as the knee becomes permanent and somewhat increased, the integuments thicken and become hard, and present coarse horizontal cracks and fissures. The disease at first sight has the appearance of elephantiasis, but the skin pits distinctly on firm pressure, and on wounding it, some thin watery blood slowly exudes. The patients have a sickly sallow look with a yellowish

tinge in their skins. The lips and conjunctivæ are pale and bloodless. The spleen is occasionally enlarged, sometimes smaller than usual, but more frequently without appreciable change in its size, and tender under pressure. Many patients from the Halmand district suffering from this disease sought relief at the Kandahar dispensary. On being questioned, all asserted that this disease was very common in their country, and they knew of others in their several villages, similarly afflicted. The natives attribute these diseases to the water of the river Halmand, which is described as ill-flavored and often very muddy, and generally bears a bad repute. The soil is described as sandy and gravelly, and covered near the river with a brush-wood of tamarisks, camels' thorn, reeds, &c. The hot weather is said to be of long duration and fearfully severe; so much so, that lead placed in the sun is soon rendered soft, and eggs similarly exposed speedily become poached.

Of an epidemic continued fever that ravaged Kandahar in the beginning of 1858, I have already given a description, and, as far as I can learn from enquiry, the disease there described is the form that continued fever usually assumes in this part of the country.

Diseases of the eye are numerous and extremely common, and though not all attributable to the climate, may be mentioned here together. Cataract and amaurosis are more prevalent in some districts than in others, and as regards the former, the Halmand district is one of these.

The inflammatory diseases of the eye in their numerous forms and various results are very common, and are to be met with every where. Acute *conjunctivitis* and *corneitis* (as often arising from strumous predisposition as from climatic changes) are the most prevalent eye diseases, and generally have an unfavourable termination too often leading to total blindness. But this is not to be wondered at, considering the antagonistic modes of treatment the patient is at the same time subjected to. Though bled freely from the arm, purged and starved in order to reduce the inflammation, the good effects of such treatment are completely nullified by the local applications. Fresh urine is the collyrium most in vogue, with this the eyes are washed morning and evening, whilst, during the intervals, layers of raw onions are applied over the inflamed eye, or instead of this, powdered turmeric made into a paste with the white of an egg is substituted. The consequence is that intense chemosis is produced, the cornea sloughs, the humours escape, and the eye collapses or becomes completely disorganized. Among the numerous other diseases of the eye only *Pterygo* and *Entropion* may be mentioned on account of their frequency. The latter or inversion of the eyelids and lashes, is more frequently observed among females, and, through neglect or bad treatment, generally produces intense *pannus*. The only treatment adopted consists in charms,

and the actual cantery applied to the temples or crown of the head. Even the alleviation of the disease by rooting out the inverted eye-lashes is not attempted.

Skin disease, an aggravated form of *Leprosy*, is met with in the steppes occupying the western portion of Afghanistan and is principally confined to the nomad population. I saw but four such cases, though I hear the disease is common among the men of the desert. The cases referred to were nearly all equally badly diseased, and they certainly were most repulsive objects of humanity. With little exception, the entire integument of the body was affected. The cuticle was generally thickened and traversed by large irregular fissures mostly in a horizontal direction, especially around the joints where they were deeper, and penetrated the cutis, from which a thin bloody fluid exuded at every movement of the joint. The cuticle adhered in large, loose, white or brownish and blood-stained scales; that fell off by the mere friction of the clothes, which themselves were full of their debris. On enquiry I learnt that this disease prevailed more or less among the nomads of the desert (*Sháhára nishín*) whose chief occupation is tending flocks, and whose substitute for water for purposes of ablution, as enjoined by their religion, is sand or earth! Impetiginous diseases of the scalp and herpetic affections, more especially *Lupus*, are met with every where. This last is far more frequent than the others, and from its aggravated character and disfigurement of the features, renders its unfortunate victims at once hideous objects of compassion and aversion.

Rheumatism and neuralgic affections are very generally prevalent throughout the year, and sciatica especially so. To these the natives are predisposed by the open-air life they lead and their consequent exposure to the vicissitudes of the weather, not to omit the habit of sleeping in the open night air, which deposits a heavy dew upon and around them. Another disease common in this country, and owing its origin to an opposite influence of the climate, is apoplexy and paralytic seizure. They attack young and old alike, and often occur without any appreciable cerebral disturbance. One or other of the extremities, or one side of the face or body, is all at once seized with a numbness, sometimes accompanied by vertigo, followed by paralysis and a slow and gradual atrophy of the limb ensues. The natives attribute these diseases, as also *St. Vitus' Dance* and epilepsy, to the evil influence of *Genii*, and observe that they are more prevalent at the time that apricots ripen, that is about June and July, than at other seasons.

Stone in the bladder is a common disease in all parts of the country.

Diseases caused by the habits of the people.—Though the habits and mode of life of the people of this country, and especially of that portion who are

settled in large communities, tend in a great measure to predispose them to the influences of the diseases already mentioned, they are, apart from all climatic influence, the exciting cause of a large and very frequent class of diseases, among which, one, that needs no particular mention here, despite the Affghan's eternal boasting of the religious and orthodox life he leads, and the strict laws that prohibit prostitutes from plying their trade, stands forward as a public witness against his moral delinquencies, were any needed in the face of the universally and openly practised crime of sodomy, which may "par excellence" be styled an Affghan vice.

Some particulars of the habits and mode of life of the people of Kandahar will explain how these circumstances affect the character and prevalence of certain diseases.

At Kandahar (and other cities of Affghanistan do not differ materially from it in the following particulars) the inhabitants lead a very sedentary life. The majority of them rarely go outside the city wall for months together. The air they live in is rarely free from the effluvia of human deposits and all sorts of decomposing animal and vegetable remains that are scattered over the streets and house-tops in every direction. After rain, the stench arising from these renders the air of the city almost unbearable, whilst during the hot months every gust of wind raises clouds of this abomination that beats against the face and exposed portions of the body, and is a very frequent cause of ophthalmia and skin diseases. The water that circulates through the city in numerous channels is every where defiled by all manner of filth, and yet is generally used for drinking and domestic purposes. The people themselves, as might well be expected, are equally dirty in their own persons; and though baths are numerous and much frequented, notwithstanding the questionable combustibles with which they are heated, their effects do not last half an hour, for the bathers always come out of the bath in the same filthy clothes with which they entered it.

To account in a measure for this wretched state of things, it is necessary to state that the citizens are very heavily taxed (with the exception of straw, fuel and manure, not a thing is allowed to enter or leave the city without paying a toll,) and oppressed by their rulers, who monopolize all the profitable occupations, and force the products of these on the people at an enhanced price. The ill-paid soldiery also look upon the citizens as fair game to make up deficiencies in their pay, and fully act up to these views, as their burglaries &c., are of necessity passed over unpunished by government. The inhabitants are, in consequence, hard worked, ill-fed and generally poor. In passing through the main bazar, the observer is struck with the dirty and wretched appearance of the mass of the population, who are in fact quite in keeping with the filthy state of the roads and the mean look of the shops and houses.

Among the many diseases arising from such a state of affairs, scrofula stands in the first rank on account of its prevalence in its various forms which here need no further description, except that its subjects, owing to their dirty personal habits, the effects of carelessness and ignorance combined, and other circumstances over which they have no control, are more than ordinarily wretched objects to behold.

Syphilitic diseases are extremely common, and often met with in disgusting and repulsive forms. A peculiar skin disease owing its origin to a taint of this poison is found affecting most of the Kandaharis. It is said also to prevail at Cabul. This disease is characterized by a warty eruption that appears in solitary patches in all parts of the body. The patches are of an oval or circular shape, from half an inch to two or three inches in diameter. The diseased growth is raised above the skin, which is red, and rises gradually to the edge of the diseased structure. The surface of the warts is covered with a dry yellowish white crust corresponding with the extent of warty surface. On its removal, the red blunt papillo of the warts are exposed through a thin layer of watery lymph that covers them, and which is a contagious poison communicating the disease by contact with an abraded surface. At Kandahar the class of diseases to which the above is referred, is so prevalent in its various forms that young and old of both sexes are equally affected, not even excluding infants; and the native medical men themselves admit that hardly one in twenty of the whole population is free from the taint of this disease in some form or other.

Hemorrhoidal affections, as already mentioned, are very prevalent, and attributable to the effects of a hot and dry climate, on the inhabitants already predisposed to such diseases by the circumstances of their lives previously mentioned, viz. want of exercise or recreation, bad air, hard work, indifferent food, mental oppression, and beastly vices.

Such are the principal diseases at Kandahar, which are worthy of note on account of peculiarity or frequency of occurrence. The following notes will, to some degree, indicate the manner in which their alleviation or cure is attempted.

Healing art among the Affghans.—The Affghan "*hakims*" profess themselves the disciples of the "*Yūtānī hikmat*" the theories of the ancient Greek physicians Galen, ("*Jāltnūs*") Hippocrates ("*Bokrat*") &c. However this may be, they divide all diseases into an arbitrary classification of *hot* and *cold*; *dry* and *moist*, and treat them respectively with remedies of an opposite character, which are for the most part also arbitrarily assigned, the majority of them being demulcent, aromatic, narcotic, others vegetable simples.

They know nothing either of anatomy or pathology of diseases, and their

acquaintance with surgery is even less than that with medicine, and often really dangerous.

Layers of raw onions and turmeric, made into a paste with urine of the white of eggs, is the universal application, after stitching, to wounds of all sorts; and once applied is rarely removed before the expiration of 10 or 12 days, the access of air to the wound being considered very detrimental. Water in any shape is looked upon as positive poison, and its contact with the wound is religiously guarded against.

The actual cautery, both by iron and moxa and the lancet, is in constant use for chronic pains and swellings of all kinds and other diseases, whilst in all cases, charms and certain forms of prayer form an important part of the treatment. The cautery is a very favorite remedy, and its patrons are to be recognized everywhere. A man has neuralgia of the scalp, a row of half a dozen eschars, each the size of a rupee, are at once burnt into the head from the forehead over the crown to the nape of the neck. The sufferer from sciatica applies the hot iron, and is soon covered from hip to heel with its marks. The subject of ascites, in the vain hope of relief, has his abdominal walls burnt by the moxa, five or six great scars on each side, the middle line commemorating the fiery ordeal. The ancient dame, sightless by cataract, expects the restoration of her vision with the application of the hot iron to her temples. The rheumatic patient resorts to the cautery as the remedy for his pains. The owner of a tumour expects it to vanish before fire, so he resorts to the hot iron. And even the crook-back submits to the cautery, and has the entire hide of his back almost replaced by the scars of the searing iron or moxa. Indeed the cautery is a universal remedy, and the perseverance of the Affghans in its use is really astonishing and deserving of better results.

In gun-shot wounds, the track of the bullet is always stuffed with a firm bougie of rolled cloth, which is often, with occasional new substitutions, kept in for two years or more. In cases of compound fracture, the broken ends being forced into place, the wound is crammed with sugar. The diminution of this by the discharges is replaced by fresh supplies, till the ends of the broken bone are thrown off, or the patient dies.

The *vis medicatrix naturæ* and the tenacity of life, which, among all semi-barbarous people exposed to a hardy and open air life, exert a great influence towards the resolution of diseases and healing of wounds &c. are often, among the Affghans, counteracted by the reckless manner in which their "*hakims*" dose them with European drugs and other remedies, of the properties of which they have not the remotest idea. Among many others, corrosive sublimate, strong sulphuric acid, Worcestershire and other hot sauces, Eau-de-Cologne, Macassar oil, and such like things, were frequently brought to me at Kandahar

to enlighten their owners as to their therapeutical effects and proper doses, as in their hands they proved anything but successful remedies !

These *hakims* are confined in their sphere of action to the towns and cities. But among the rural population their place is supplied by the village priest (mullah) or else the patients doctor themselves, and their case is far better than that of the towns-people.

The priest-doctors naturally place most reliance in charms, prayers and pilgrimages, though at the same time they use the lancet and cautery in a fearless manner.

Among the peasantry, the mode of treating fevers is as follows. The patient is placed on the lowest diet, for he gets little or no food, and is vigorously shampooed and plied with warm diluents in order to produce perspiration, which is then kept up by excess of clothing. Where this method proves unsuccessful, the "*post*" or sheep skin is resorted to, and it is thus managed. A sheep is killed and quickly skinned, and the patient stripped to the loins, puts on the still warm skin as one would a coat ; that portion of the skin covering the sheep's shoulders serving as the sleeves. The inner surface of the removed skin is in contact with that of the man, whose body from the neck to the hips is closely and completely enveloped in it. This is kept on for two, three or four days, till the stench from its decomposing cellular tissue is no longer bearable. The skin commences to putrify in a few hours after it is put on, and before long the already close and heated atmosphere of the room (caused by the numerous attendants and guests who flock in for a share of mutton preparing for them) is soon loaded with its stench, which is neither concealed nor bettered by the disagreeable nauseous fumes of burning "*sipand*," a species of wild rue which, as I have already mentioned in another place, is always burnt at the bedside of the sick, &c. in this country. This use of the sheep's skin is not confined to cases of fever only. It is also put on in acute inflammatory attacks of the thoracic and abdominal viscera. And in other local pains, the skin, or enough of it to envelope the affected part, is usually allowed a trial before resorting to the cautery.

The Affghan peasant's practice of domestic surgery, though rather rough, is quite as original and sensible (both being founded on experience) as that of his domestic medicine. For example, when a man happens to dislocate his thigh bone, the following is the method by which the reduction is attempted, and, as far as I can learn, generally with a successful result. For three days the patient is kept on very spare diet indeed, and a constant state of nausea is maintained by plying him with frequent and copious draughts of lukewarm water. During this period an ox or cow, which is to be the chief though unconscious operator in the reduction of the dislocation, is tied up, allowed

only a scanty supply of of straw, but no water. At the end of three days (or before, according to circumstances) both the patient and cow being reduced respectively to a proper state of debility and thirst, and well fitted to perform their separate parts in the reduction, the former is brought out and mounted "au Cavalier" on the latter's back, previously covered with a blanket of felt. His legs are then well pulled down, and the ankles, drawn towards each other under the animal's belly, are here firmly secured by cords. All the apparatus being properly adjusted and the arrangements complete, the famished cow is led off to a neighbouring stream and allowed to drink, which she does with avidity and to excess, swelling visibly with each draught. The gradual extension, caused by the regularly increasing barrel of the cow, often, it is said, reduces the dislocation before the animal has satiated herself.

In dislocation of the ankle, the injured limb is buried in the earth and then hauled out forcibly.

Dislocation of the shoulder is reduced by placing an empty "masak" or water skin in the armpit, securing the hand up to the opposite shoulder and then filling the skin with water. Its weight is said to reduce the dislocation.

The Affghans have a curious idea, and their *hakims* know no better, that all the nerves and vessels of the body centre in the navel. A favourite mode therefore of treating many diseases is to pour a little almond oil or other medicine on the navel as being the "Fons et origo malis." A very common complaint among the debilitated and dyspeptic is "displacement" or "falling down" or "unsteadiness" of the navel, as they idiomatically express it, and their mode of treatment is as eccentric as the disease itself.

The patient lies down on his back, whilst the operator seizing the navel tightly between the tips of his thumb and finger, twists it with a screw-like motion, and then pressing it down to the spine draws it up again and repeats the screwing. This process is repeated on each side of the abdomen, and finally the navel is pressed down to the spine as at first, and the operator feeling the excited pulsations of the abdominal artery (aorta) now declares that the navel "leaps" in its right place, and calls on the bystanders to feel and judge for themselves, and verify or otherwise his assertion. These, on feeling the pulsations mentioned, in astonishment at his skill, give their verdict in favour of the operator. But the cure does not end here. The "straying fountain of all evil" being declared in its proper place, something must be done to prevent its again wandering, or at least the patient's imagining it does, and the process adopted answers admirably.

The operator seizing one hand of the patient by the wrist, grasps the fleshy part between the thumb and forefinger with the grip of a vice between the joints of his own thumb and middle finger, and tortures the patient for

several moments with a rapid "to and fro" sawing action; this is repeated on the other hand. Then the great cord of vessels and nerves of each arm just as they issue from the armpit are alternately caught up between the operator's thumb and fingers, pulled away from the bone like the string of a bow and gradually allowed to escape with a grating movement from the tight grip of the operator. The patient, now faint, perspiring and bewildered by all the acutely painful twangs that have so rapidly shocked him, has a charm, with some verses from the Kurán written on it, tied about his loins, and is assured that the refractory navel has returned to its place. It is long before he resorts to this treatment again, though the charm is often changed, and the cautery applied to the navel to stop its vagrant propensities.

Return of patients treated in the Charitable Dispensary at Kandahar from the 1st May, 1857 to the 30th April, 1858.

Dated Kandahar, 1st May, 1858.

Diseases.	Remained.	Admitted.	Total.	Cured.	Relieved.	No better.	Incurable.	Ceased to attend.	Died.	Remaining.
Abscessus,	0	134	134	134	0	0	0	0	0	0
Angina,	0	28	28	2	10	13	0	3	0	0
Ambustio,	0	5	5	5	0	0	0	0	0	0
Amantia,	0	4	4	0	3	1	0	0	0	0
Anasarca,	0	34	34	23	4	0	0	2	0	0
Anæmia,	0	9	9	2	7	0	0	0	0	0
Aneurisma,	0	2	2	0	0	1	1	0	0	0
Anthorax,	0	2	2	2	0	0	0	0	0	0
Apoplexia,	0	3	3	3	0	0	0	0	0	0
Apthæ,	0	1	1	1	0	0	0	0	0	0
Ascites,	0	16	16	1	1	6	1	6	1	0
Asthma,	0	18	18	5	11	2	0	0	0	0
Bronchitis,	0	244	244	233	7	0	0	3	0	1
Calculus Vesicæ,	0	8	8	5	0	0	0	3	0	0
Cancer,	0	3	3	0	1	0	0	2	0	0
Cataract,	0	25	25	7	5	2	0	11	0	0
Catarrhus Acutus,	0	80	80	80	0	0	0	0	0	0
Caries Vertebrae,	0	3	3	0	0	2	1	0	0	0
Cephalalgia,	0	40	40	40	0	0	0	0	0	0
Chlorosis,	0	2	2	0	0	0	0	2	0	0
Cholera,	0	1	1	1	0	0	0	0	0	0
Chorea,	0	2	2	0	1	1	0	0	0	0
Colica,	0	31	31	31	0	0	0	0	0	0
Conjunctivitis,	0	530	530	517	5	2	0	5	0	1
Constipatio,	0	228	228	228	0	0	0	0	0	0
Contractura,	0	12	12	8	1	2	0	0	0	1
Corneitis,	0	112	112	88	10	2	7	5	0	0
Debilitas,	0	45	45	42	3	0	0	0	0	0
Diarrhœa,	0	95	95	91	2	0	0	2	0	0
Dislocatio,	0	2	2	0	0	0	0	2	0	0
Dracunculus,	0	1	1	1	0	0	0	0	0	0
Dysentery,	0	119	119	111	4	0	0	1	1	2
Dyspepsia,	0	205	205	199	4	0	0	2	0	0
Eozema,	0	8	8	5	2	0	0	0	0	1
Eutropion,	0	1	1	1	0	0	0	0	0	0
Epilepsia,	0	3	3	1	0	0	0	1	0	0
Epsitaxis,	0	2	2	1	1	0	0	1	0	0
Erysipelas,	0	1	1	1	0	0	0	0	0	0
Febris con. continua,	0	70	70	56	0	0	0	0	9	5
Ditto Int. quotidian,	0	699	699	695	2	0	0	2	0	0
Ditto ditto Tertian,	0	50	50	50	0	0	0	0	0	0
Ditto Puerpera,	0	1	1	1	0	0	0	0	0	0

Diseases.	Remained.	Admitted.	Total.	Cured.	Relieved.	No better.	Incurable.	Ceased to attend.	Died.	g
Febris Typhus,	0	1	1	1	0	0	0	0	0	0
Fistula Ani,	0	11	11	0	3	0	0	8	0	0
Ditto Lachrymalis, . . .	0	1	1	0	1	0	0	0	0	0
Ditto Perinei,	0	2	2	0	0	0	0	2	0	0
Ditto Urethra,	0	1	1	0	1	0	0	0	0	0
Fractura Simplex, . . .	0	14	14	12	2	0	0	0	0	0
Ditto Composita, . . .	0	4	4	3	0	0	0	1	0	0
Gangrena,	0	3	3	1	0	0	0	0	2	0
Glaucoma,	6	1	1	0	1	0	0	0	0	0
Gonorrhœa,	0	110	110	107	2	0	0	1	0	0
Hæmorrhagia,	0	3	3	2	0	0	0	0	1	0
Hæmorrhoids,	0	53	53	43	9	0	0	1	0	0
Hemierania,	0	8	8	8	0	0	0	0	0	0
Hemiplegia,	0	2	2	0	2	0	0	0	0	0
Hepatitis,	0	21	21	21	0	0	0	0	0	0
Hernei Inguinalis, . . .	0	9	9	0	5	0	0	4	0	0
Herpes,	0	18	18	10	4	2	0	2	0	0
Hydrocephalus,	0	1	1	0	0	0	0	1	0	0
Icterus,	0	64	64	60	2	0	0	2	0	0
Impetigo,	0	14	14	9	2	0	0	3	0	0
Iritis,	0	4	4	4	0	0	0	0	0	0
Laryngitis,	0	7	7	6	1	0	0	0	0	0
Lepra,	0	9	9	1	6	0	1	1	0	0
Leprosy,	0	7	7	0	5	2	0	0	0	0
Lumbago,	0	55	55	51	4	0	0	0	0	0
Lupus,	0	11	11	7	0	2	0	2	0	0
Morbus Cordis,	0	3	3	0	1	2	0	0	0	0
Ditto Coxarius,	0	2	2	0	0	0	1	1	0	0
Necrosis,	0	16	16	7	5	0	0	4	0	0
Nephritis,	0	4	4	4	0	0	0	0	0	0
Neuralgia,	0	34	34	31	3	0	0	0	0	0
Odontalgia,	0	63	63	63	0	0	0	0	0	0
Ophthalmia,	0	63	63	59	4	0	0	0	0	0
Orchitis,	0	19	19	18	1	0	0	0	0	0
Otitis,	0	104	104	98	3	3	0	0	0	0
Palpitatio,	0	5	5	0	4	0	0	0	0	0
Paralysis,	0	18	18	6	4	6	0	2	0	0
Parotytis,	0	4	4	2	1	0	0	0	0	1
Periostitis,	0	37	37	34	1	0	0	2	0	0
Phthisis pulmonalis, . .	0	2	2	0	0	0	0	0	0	2
Pleuritis,	0	27	27	26	0	0	0	0	0	1
Pneumonia,	0	12	12	10	2	0	0	0	0	0
Podagra,	0	3	3	2	0	0	0	1	0	0
Polypus nasi,	0	7	7	5	2	0	0	0	0	0
Pronasus,	0	73	73	70	2	0	0	1	0	0
Peryguim,	0	7	7	2	1	1	1	1	0	1

Disorders.	Remained.	Admitted.	Total.	Cured.	Relieved.	No better.	Incurable.	Ceased to attend.	Died.	Remaining
Ptyaliomus,	0	1	1	1	0	0	0	0	0	0
Rheumatismus,	0	296	296	291	5	0	0	0	0	0
Sabies,	0	38	38	34	2	0	0	2	0	0
Sciatica,	0	22	22	19	3	0	0	0	0	0
Scorbutus,	0	44	44	42	2	0	0	0	0	0
Scrofula,	0	26	26	1	22	1	2	0	0	0
Spermatorrhœa,	0	5	5	5	0	0	0	0	0	0
Splenitis,	0	59	59	45	10	3	0	1	0	0
Staphyloma,	0	13	13	0	0	7	6	0	0	0
Stricture Urethra,	0	4	4	4	0	0	0	0	0	0
Subluxatio,	0	1	1	1	0	0	0	0	0	0
Syphilis Primit.	0	64	64	64	0	0	0	0	0	0
Ditto Consec.	0	76	76	69	4	2	0	1	0	0
Synovitis,	0	2	2	1	1	0	0	0	0	0
Talipes Equinus,	0	3	3	0	0	0	0	3	0	0
Ditto Verus,	0	2	2	0	0	0	0	2	0	0
Tœnia Solium,	0	38	38	38	0	0	0	0	0	0
Tonsillitis,	0	42	42	42	0	0	0	0	0	0
Tumor,	0	21	21	19	0	0	0	2	0	0
Ulcus,	0	161	161	160	0	0	0	0	0	1
Ditto Phagedœnic,	0	2	2	2	0	0	0	0	0	0
Varicis,	0	3	3	3	0	0	0	0	0	0
Vulu Contusum,	0	37	37	37	0	0	0	0	0	0
Ditto Incisum,	0	64	64	63	0	0	0	0	0	1
Ditto Sclopitorum,	0	15	15	7	4	2	0	2	0	0
Wart,	0	53	53	51	1	0	0	1	0	0
Total	0	4907	4907	4458	221	68	22	106	14	18

*Operations performed in the Kanjhar Dispensary, from 1st May,
1857 to 15th May, 1858.*

Calculus Vesicæ.—Three cases were operated on by the lateral incision, with a successful result in each. The only case deserving of notice is one in which there were two stones in the bladder united by a slender arm, that broke on seizing for extraction, thus simplifying the process. In a fourth case, a small stone the size of a bean, escaping from the bladder, lodged in the membranous portion of the urethra, whence its ejection was caused by the use of the warm hip bath and diuretics. A fifth case resembled the last, but there were four small stones each the size of a pea; they were also voided by the same treatment as that pursued in the previous case.

Cataract.—Sixteen cases were operated on; in every instance depression of the lens was attempted. Seven of these cases were cured, tolerable (in two cases very good) vision resulting. In five cases vision was but imperfectly restored, two cases failed entirely, and two ceased to attend.

Necrosis.—In six cases of this disease of the bones of the upper and lower extremities, the necrosed portions were removed by operation, and with a successful result in all. There was no peculiarity worthy of mention.

Tumors.—Nineteen tumors of greater or less size were excised from various parts of the body. Of these three were fibrous, five fatty, two encysted and nine atheromatous. No case presented any peculiarity worthy of mention.

APPENDIX I.

Notes on the Flora of Affghanistan.

In submitting the following remarks on the botany of Affghanistan, I am constrained in apology for its incompleteness to premise that they are the result of very limited opportunities of observation in that portion only of the country traversed by the mission. The subject is arranged in two parts in accordance with the different habitats of the plants. Thus, in the first part are mentioned some of those plants more commonly met with on the plains, and in the second some of the principal plants and forest trees found in the hills and mountains. But before entering on this description it will be as well first to dispose of a number of those common but widely distributed herbs that are found to occupy similar soils in different localities, and the general characters of which may be inferred from the following brief enumeration.

• *Plants of cultivated districts.*—In all cultivated districts and occupying the cornfields, meadows, garden and orchards, and the roads and water-courses about them, exists a rank vegetation of herbs which may be included under the comprehensive term ‘weeds.’ Among these may be mentioned the common buttercup (*ranunculus*), the pasque flower (*anemone*), the mouse ear chickweed (*nyosurus*), the larkspur (*delphinium*) and other genera, as also the *nigella sattia* of the same family of plants, together with the plantain or ribbed grass, the corn blue bottle, the fumitory, caperspurg, bindweed, &c., as commonly found in the cornfields. The root of a variety of caperspurg with yellow inflorescence, is in common use among the peasantry as a purgative.

The yellow or millefoil, used as an aromatic bitter medicine by the natives under the name of “*bu-i-mádárán*,” the wild chicory, often cultivated for the sake of its seeds which are extensively used in medicinal and other sharbats; and other composite plants such as the ox-eye, hawkweed, dandelion, ragworts, thistles, &c., mint, thyme, basil and other labiate herbs, abound in the clover and lucerne fields, and chequer them with the varied hues of their flowers. The seeds of most of them are used in sharbats as medicines: those of basil are called “*rukán-i-raihán*,” and are the most favourite of the “*Khunukiána*” or “cold” remedies of the native physicians. Several varieties

viciun, ervum, astragalus and other small herbs of the leguminous order are met with in the same situations as the above. The lesser orobanche is a common parasite in the fields on the roots of the clover and lucerne, and it is also frequently seen in the tobacco plantations.

The scurvey grass, the shepherd's purse and other cruciferae, as the wild mustard, wild turnip, &c., are trod on at every step, on the road sides, where also saxifrages, dwarf mallows, the wild carrot, &c. abound.

In the gardens the dock and the common sorrel luxuriate; the latter is used as a pot herb by the natives. The shady banks of the water-courses are adorned by the star wort, the ragged robin, the campion, the goose grass, or cleavers, as also by the cranesbill and other pelargoniums, and occasionally the clematis or traveller's joy is met with.

On the outskirts of cultivation are met the datura, the seeds of which are used by the natives as a remedy in some forms of dyspepsia, the deadly nightshade called "*anabu-c-shlit*," and whose berries under the name of "*sag-augurk*" are commonly used as a sedative medicine; and another plant of the same family the "*bád-i-paútr*" (*puneeria coagulans*) the berries of which are eaten as a carminative and also used for coagulating milk and making cheese, whence its name; there are other plants of a similar kind.

Rushes, duckweeds, &c., abound in the stagnant wet ditches, where also the fool's parsley, hemlock and other umbellifers, and some ranunculi, &c. are found.

Lowland plants.—The plains of western Afghanistan or that portion of them contained between Ghuzni and Girishk, (my observations being limited within these points, though as far as I can learn the botanical character of the country does not differ materially so far westward as Herat), consisting as they do of sterile, gravelly and sandy expanses, curtailed and cut off from one another by mountain ridges of bare rock, are neither thickly populated nor well clothed with vegetation. The cultivated districts present the only really green spots in this region, the rest is a wild desert, supporting scattered patches of brushwood, but no large trees.

In the cultivated districts the mulberry, the willow, the poplar, and the ash (*fraxinus excelsior*) are the principal trees, and their presence here is owing to the agency of man.

In the desert wastes, on the other hand, the vegetation is scant, trees are rarely or not at all met with, and at scattered and distant intervals only a stunted brushwood prevails. This, in sandy spots, is principally made up of the dwarf tamarisk, growing from the roots of which is often seen the scaly leafless stem of the greater orobanche. The tamarisk is a source of the fuel used for domestic purposes in this region.

Its thin long twigs are worked into baskets and coarse mats, &c. In such situations are also found several species of *salsola*, which are burned for the soda and potash they yield. In other places the brushwood consists chiefly of scattered plants among which the camel's thorn (which is often seen choked by the dense meshes of the parasitic dodder and is the source of the manna known as "*turaujabin*") the spiny rash harrow (*ononis spinosa*) and many other genera of leguminous plants, armed with spines and bearing papilionaceous flowers, are the most common. The long and fibrous root of the rash harrow is often used by the natives as a tooth brush, and is hence called by them a "*buta-i-maswak*." The slender climbing stem of another plant found in the hills, but of which I have not succeeded in obtaining a specimen, is also used for a similar purpose. The sensitive mimosa and varieties of acacia, known by the term "*babul*," and belonging to the same order of plants as the above, are also occasionally met with, especially in the south-western portion of the country. As also the bair, jujube and other species of *zyzyphus*. The *Z. jujuba* is often cultivated in orchards for its edible fruit, which are also used as medicine in bronchial affections, &c. In some places occupying the sides and hollows of ravines are found the rose bay (*nerium*, oleander) called by the natives "*kharzarah*" from its poisonous effects on horses, asses, &c., the wild laburnum and various species of *indigofera* which more or less abound in all moist situations in the country.

Between these patches of stunted brushwood, the country is thinly clothed with grassy tufts and many herbs that afford pasture to the flocks that visit this region in the winter and spring months. Deserving of mention (though already described in another place) are the absinth and wild rue on account of their prevalence and universal distribution here. Besides the absinth many other composite plants are met with, but principally the thistle or *carduus* genus, and mingled with these are found the orchis, Blue Flags and other species of *iris*. Such are the principal plants noticed by the traveller, and will serve as an illustration of the kind of vegetation met with on the plains of Afghanistan.

To sum up then, the flora of this region comprises many genera of the Botanical orders Leguminosæ, Compositæ, Cruciferae, Umbelliferae, Labiatae, Boraginaceæ, Solanaceæ, &c. and of each of which orders several genera are cultivated. Thus of the first named, clover, lucerne, &c. and various kinds of pea, bean, pulse and lentil, &c. are cultivated as food for man and beast. Of the Cruciferae the Cabul cabbage, celebrated for its size and flavour, and species of *sinopsis* called "*sarsham*" raised for the oil yielded by its seeds, whilst the young leaves are used as greens, are the chief members. The carrot, fennel, cummin, coriander among the cultivated species, and the *asafætida* and

"*komal*" (*Praugos pabularia*) &c. among wild species, represent Umbelliferae. The last named is found in great abundance in the hilly country at Ghuznee, and is said to extend through Hazarah to Herat. It is stored up as a very nourishing fodder for cattle and horses during winter. Besides the orders mentioned, some fumitories, malvaceae, saxifrages, orchids and galiaceae are common. Of this last order the madder (*rubia tinctorum*) is largely cultivated and exported. The borage order is represented by the "forget-me-not;" borage, comfrey, alkanet, varieties of *cynoglossum*, *symphytum*, &c. But these are more abundant in the higher grounds.

Mountain plants.—The peculiar and characteristic distribution of vegetation in the mountains of Afghanistan is worthy of notice. The great mass of the vegetation is confined chiefly to the main mountain ranges themselves and their immediate offshoots, and gradually diminishing in abundance with the extension of the spurs starting off from these main ranges, is almost altogether wanting on their distant or terminal prolongations. This is well exemplified in the "Sufed-koh" range.

Here on the "white mountain" itself and on its immediate branches, and at an elevation of between 6000 and 10,000 feet above the sea, the vegetation is characterised by an abundant growth of large forest trees, among which conifers are the most noble and prominent. And several genera are met with; of the following, I obtained specimens, viz. deodar (*cedrus deodara*) the spruce (*abies excelsa*) the long-leaved pine (*pinus longifolia*), the cluster-pine (*pinus pinaster*), the edible pine, (*p. pinæ*), which yields the nut known as "*chalghoza*," and the larch (*p. larix*). The hazel, the yew, the arbor vitæ (*thuja orientalis*), and the juniper, are also here met with, together with the walnut, the wild peach and almond, which last is the source of the bitter almonds met with in the bazars. Growing under the shade of these are found several varieties of the rose, the honey-suckle, the currant, the gooseberry, the hawthorn, rhododendron, &c. and a luxuriant herbage vegetation in which the ranunculus family holds an important place on account of the frequency and number of its genera.

The lemon and wild vine are also met with here, as also the "*amluk*;" but these are more common in the northern mountains. The walnut and oak descend to the secondary heights, where they become mixed with the ash, the alder, the khinjak (*pistacia khinjak*) the arbor vitæ, juniper and species of phaca and astragalus. Various indigoferæ and the dwarf laburnum are also here met with. Three varieties of oak are met with on the Sufed-koh, viz. the ever-green, the holly-leaved and the kermes oak.

Lower than these again, and at an elevation of about 3000 to 6000 feet above the sea, the wild olive, species of rock rose, the wild privet, acacias,

mimosas, the Barberry and species of *zyzyphus*, &c. are met with; and in the eastern ranges as in the Míranzai and Afrídí hills, the dwarf palm (*camærops humilis*) the acacia, the bignonia or trumpet flower, the sissoo, the *saladora persica*, *verbena*, *acanthus*, &c. variety of gesnus, &c. are also met with.

The lowest or terminal ridges, especially towards the west, present a bare aspect, and support but scanty vegetation, which is for the most part entirely herbal; shrubs are only occasionally met with, but trees rarely or never. The plants here met with comprise most of those that form the undergrowth or herbal vegetation in the higher ranges. Labiate, compound and umbelliferous plants, are the most common. Violets, various species of delphinium, and other genera of *ranunculaceæ* are met with in the moist or sheltered portions of the hills, Whilst the rhubarb or "*ravash*" plant, and many spiny and thorny species of the order *cyophylleæ*, abound in the opposite situations. Hare-bells, blue-bells and other *campanulaceæ* are sometimes here met with, but they are more abundant in the higher regions; the same may be said of the jointed fir bush, a variety of *genetum*. Orchids in great variety abound in the hills, as well as the higher plains; and in spring their flowers clothe the country, with a white carpet chequered by the varied hues of the red, white and yellow tulip, lilies, hyacinths, daffodils, &c. Ferns and mosses are confined for the most part to the highest ranges, not finding sufficient moisture in the lower ones.

Such are the more familiar plants that attract the attention of the traveller amongst a number of others, that cannot be recognized at this season of the year (June), their flowering period having passed by or not commenced.

SUPPLEMENT.

No. 167 of 1857.

FROM

LIEUT. COL. H. B. EDWARDES, C. B.

Commissioner and Superintendent, Peshawar Division.

TO

CAPTAIN H. R. JAMES,

Offg. Secretary to the Chief Commissioner for the Punjab,

Peshawar, 5th February, 1857.

Political.

SIR,—By letter No. 27 of 11th August, 1856, (conveyed in No. 695 of 29th August, 1856 from your office) instructions were received from the Secretary to the Government of India for the Military expedition in October into Upper Meeránzye and Kurram, to make an example of the refractory village of Dersummund, compel an understanding with the Zymooshts, and obtain satisfaction from the Toorees, subjects of Cabul, for raids made into our territories, I now proceed to report how far these objects have been carried out.

2.—While the question of an expedition was before Government, sundry changes took place in Meeránzye, some for the better, and some for the worse.

3.—The loyal faction* in Dersummund (headed by Mullik Bungee)

* As an instance of the general rule that it is the weakest party in wild tribes which sides with us, for obvious purposes of their own, I may here mention that out of the 400 shares of land into which the land of Dersummund is divided, the proprietors of only 30 paid their revenue with Bungee; while those of 370 stood out and were fined with Mulkhais.

assured of a coming expedition, took courage and recolonized an abandoned hamlet called Mummoo, which is an important outpost of Dersummund, and the refractory faction headed by Mullik Mulkhais or "the locust"

became sufficiently alarmed to come in to Captain Henderson at Kohat and compound for their rebellion by paying a fine of 1000 Rupees, in addition to the arrears of their revenue.

4.—This left only the Toorees and the Zymooshts to be dealt with.

5.—The Toorees continued their raids in a very daring manner, and excited popular indignation in one of them by murdering a little girl of the Khuttuk village of Kurboga, because she would not mount behind a horseman.

6.—On the 2nd of September Naryáb, one of the most important villages of Upper Meeránzye, was thrown into confusion by a deed of

cold-blooded atrocity. Influence in Naryáb had long been divided between the rival families of Anár Khán and Bostán Khán. Anár Khán had strongly espoused the side of Government; and was chiefly supported by his nephew Tumeez. This young man was a fine specimen of a border yeoman, and I remember him in the expedition of 1855 on his large bay mare, with a tremendous lance, conspicuous among the horsemen of the valley. He had been fitly selected by Captain Henderson to be jemadar of the Meeránzye Sowárs; and in that capacity, had shown a determination to enforce the orders of Government among his countrymen. He committed the two great crimes of arresting criminals, and collecting revenue. This estranged his own party and strengthened Bostán's; and Bostán seized upon the opportunity to compass Tumeez's death. First an ambush of the Mummázye hill men was tried; but it failed. Domestic treachery was then resorted to; and Tumeez was seized from behind by his own ploughman, a Zymoosht named Ali' Sháh, and stabbed deliberately through and through from side to side, and from back to breast, by his own cousin Alum Shah. Bostán and his followers had all been in readiness, and immediately attacked Mullik Anár Khán, who was taken by surprise and deserted. They pulled down his tower, and became masters of the village.

7.—Naryáb remained in rebellion till troops began to assemble at Kohát for the expedition. Bostán and his accomplices then fled to the hills, and a large body of Zymooshts from Toráwuree helped them to carry off their crops.

8.—On 22nd October, a force of nearly 5000 men (detailed in the

<i>Troops.</i>	<i>No. of men.</i>	<i>No. of guns.</i>	<i>margin).</i>
Detachment Peshawur mountain train,.....	56	4	at Hungoc in Lower
Ditto No. 1 Punjab Lt. Field Battery,.....	59	4	Meeránzye, under the
No. 3 ditto ditto,.....	114	6	personal command of
4th Punjab Cavalry,	407	0	Brigadier Neville
Detachment 1st ditto,.....	97	0	Chamberlain, and there
Khuttuk Sowárs of Khwajuk, Muhammad Khan, 150	150	0	I joined the expedition.
Detachment 66th Goorkhas,	680	0	
1st Punjab Infantry,	778	0	9.—A more efficient
2nd ditto ditto,	769	0	force, of equal num-
3rd ditto ditto,	747	0	bers, perhaps never
6th ditto ditto,	688	0	took the field in In-
No. 2 Company Punjab Sappers,	40	0	dia; and it is worth
European Officers,	40	0	
Ditto Non-Commissioned ditto,	5	0	
Native ditto,	73	0	
Brigadier and Staff,	4	0	
Grand Total,.....	4,700	14	

observing, as illustrative of the Irregular system, that there were not fifty Europeans in the camp.

2nd.—On the 23rd October the force marched to Togh, and on 24th to Kahee, the border village of upper and lower Meerunzye, a great difference was perceptible in the feeling of the people. In 1855, the walls and houses had been covered with armed men. Now all was quiet, no notice was taken of the arrival of the troops, and the men and women of the village pursued their usual avocations. They had already paid their revenue; and having defied no orders, seemed perfectly to understand that they were safe, though 5000 soldiers were encamped under their walls.

11.—Nothing had tended more to create this confidence, than the strict discipline which Brigadier Chamberlain invariably enforced.

12.—At Kahee Captain Henderson received intelligence that a large number of Meerunzye criminals had taken refuge in the village of Torawurree, which the Chief Commissioner will remember is inhabited by Zymoosht settlers from the hills north-west of Meerunzye. In the expedition of 1855, greater consideration had been shown to Torawurree, than to any of the other villages, through the good offices of Khwajah Mahomed Khan, the chief of Khattuck, who, to gain the friendship of the Zymoosht clan, went so far, I understand, as to pay the most of the Torawurree revenue. In consequence of this prompt payment, the force had then no occasion to encamp at Torawurree even for a single day. But, as usual, mild treatment was attributed to weakness; and not only the Zymooshts, but their Bungush neighbours, came to regard the tumble-down wall of Torawurree as an impregnable fortress. Hence, every runaway blackguard in the valley, as our force again approached, sought and received asylum in this redoubtable Zymoosht village.

13.—Amongst these refugees was a special ruffian named Meer, who got his livelihood by catching Hindu traders in bypaths and hanging them up by the heels till they were suffocated into delivery of their money. It was for the sake of paying off this gentleman that a Bunya found courage to tell Captain Henderson of the criminals hiding at Torawurree.

14.—It was at once decided to surprise them; and the plan was secretly arranged between Brigadier Chamberlain, Captain Henderson and myself; neither the officers of our own force nor the most friendly chiefs in camp were informed. Orders were given out for the usual

march to Nuriáb next morning. The Nuriáb road was reconnoitered by the engineers and improved by the sappers, and ground at Nuriáb was selected for the camp. The criminals of Nuriáb no doubt congratulated themselves that they were snug at Torawurree.

15.—An hour before the time appointed in the order books, the morning bugle sounded. The Brigadier's watch was supposed to have gone wrong. It was pitch dark and bitter cold, and there was every temptation to consider it a mistake. But Captain Adams, the staff officer, came round and put the Brigadier's orders into the hand of every commanding officer, and soon each troop and regiment was hurrying to its place.

16.—From Kahee to Torawurree is about 9 miles, and for half the distance the road is the same as that to Nuriáb. Up to this point, the whole force proceeded leisurely, and none but commanding officers knew what was going to happen. Now, however, the troops broke into two columns; one keeping the road to Nuriáb, and the other striking off to Torawurree. The friends of the Zymooshts became uneasy, but no man was allowed to go ahead.

The cavalry pushed as rapidly across the plain as its broken and bushy surface would allow; and it seemed almost hopeless to expect that the resounding hoofs of the horses would not alarm the whole country round; but guided by the tall peak behind Torawurree, which stood blackly out among the stars, we soon came upon the village and found all still. Not a dog barked. The cavalry divided; half going round to the left, and half to the right; and threw a long chain of horsemen between Torawurree and the hills. Day faintly broke while this was doing, and the Zymooshts and their guests awoke to find themselves in a net.

17.—So entirely helpless were these boasters now, that not a sign of resistance was made. The headmen were summoned from the village to hear the terms dictated to them; and unable to believe that the plan had been kept secret from our most loyal Khans, they passionately reproached Khwajah Mahomed Khan Khuttuck, in our presence, with not having saved them from such a day, by a word of timely warning.

18.—We then told the Mullicks that we had come simply to apprehend the offenders, to whom they had given asylum; and we allowed half an hour for their surrender.

19.—Meanwhile two regiments of infantry and the mountain guns came up, and took their stations, ready to act, if wanted.

20.—The half hour expired without compliance. Messenger after messenger was sent in to urge them; and every forbearance was exhausted. But the Zymooshts were sulky and dogged. They would neither fight nor obey orders. At length they were warned to send away their women and children, as the guns were about to be opened. Even this they would not do. The guns were opened with blank cartridge, in hope of intimidating them, but without effect. At last shells were thrown into the village; and after about thirty rounds (to which not even one Juzail replied) the women were seen bursting out of the village and running towards our position, waving cloths, and holding up the "Koran." The guns were instantly silenced, and the women sent back to tell the men that they must now come out and lay down their arms, or the batteries would re-open: slowly and angrily they came out, and threw their swords, daggers, pistols, and muskets down upon the plain, but only by twos and threes; and still there was no sign of giving up the criminals. A regiment of infantry was ordered into the village to search for arms and refugees. A soldier was wounded in a house, and the Zymoosht assailant killed upon the spot. Still the criminals were concealed. At length the stacks of winter fodder for the cattle were fired; and the wind carried the flames from house to house, setting off loaded muskets that had been hidden in the straw. Then, one by one, the criminals were brought; each with protestations that he was the last. But Captain Henderson had the list of them in his hand, and patiently demanded the remainder. Last of all came the villain Meer.

21.—The soldiers were then recalled from the village, and the Zymooshts allowed to extinguish the flames, which had destroyed about one-third of their houses. The arms* that had been surrendered, and the thirteen criminals who had been captured, were all sent off to our camp at Nuriáb; and 100 hostages, with two or three hundred head of cattle, were also carried away as security, till a fine of Rupees 2,000 should be paid for the long-standing scores of Torawurreg.

22.—Two or three lives only were lost on the side of the Zymoosht;

* Matchlocks,	90
Swords,	176
Pistols,	11
Knives,	8
Shields,	29
and many more destroyed by fire.	

and none on ours. Two of our soldiers were wounded in the scuffles in the village.

23.—The prisoner Meer had an old counterpane given him for a covering. Between the folds of it he found the bowl of an iron spoon, with which he prized open his fetters in the night and escaped, though several shots were fired at him as he ran. "His luck was great!" said the natives, "for on reaching Torawurree he found a hoard of plunder safe in the wall of his house, though the roof was burnt; and his wife delivered of a male child!"

24.—The force halted at Nuriáb from 25th October till the 4th November, adjudicating cases, realising revenue balances, and constructing a new fort for the protection of Mullick Anar Khan and his supporters; at which the whole population of Nuriáb were made to work, as they had permitted Bostán to demolish the old man's tower. In addition to this punishment, they were made to pay the revenue shares of Bostán, and the thirty other partizans, who being more or less concerned in the murder of Tumeez, had fled to the hills before our arrival.

25.—On the 4th November, we marched to Dersummud, every roof in this powerful village was loaded with the produce of the autumn harvest, and had not the refractory spirits made a timely submission some weeks before, we should have inflicted immense loss upon them.

26.—On the 5th we pushed on to Thull, our frontier village, where for three days we waited for some satisfactory communication from the Deputy Governor of Koorrum, who had received orders long ago from the Ameer of Cabul, to bring the headmen of the Tooree tribe to me in Meerunzye; there to answer for their own raids, and make any countercharges in their power against our subjects. I had myself written from Meerunzye, to beg the Deputy Governor to do so; but he seemed unable or unwilling to carry out his instructions, and it only remained for me to cross the Koorrum and exact satisfaction from the Toorees, as ordered in para. 7th of Mr. Edmonstone's letter, No. 27 of 11th August, 1856.

27.—This being decided, Brigadier Chamberlain formed a depôt at Thull, and placed all the sick and weakly men, spare camp equipage, and superfluous camp followers therein, in a well chosen position on some low detached hills, which the force in three days so fortified with walls, that the 500 men left behind would have been secure against any attack, though none was apprehended.

28.—On the 8th November, the force crossed the Koorrum; and proceeding up the right bank through a country without a single village, encamped at Sirakhwa, ten miles from Thull.

29.—In this march, I first became aware that the lands of our village of Thull are not limited, as I had supposed, almost entirely to the left bank of the Koorrum, but extended to Sirakhwa.

30.—Here we found the well-known refugee Khuttuks of Dullund, Mulliek Ghilzye and his brother Meer Must, established in a thriving village on the border of Koorrum, under the protection of the Toorees. These men had, at my request, been pardoned by the Chief Commissioner on condition that they left the Toorees (to whose raids they were constantly giving the aid of their courage and local knowledge,) and settled down quietly in our territory. This condition they did not fulfil, objecting to every plan which Captain Henderson proposed, and showing a resolution to settle no where except in the neighbourhood of Dullund. But they are believed to have entirely stood aloof from the raids since they were pardoned; and as this was the main point, I felt reluctant to insist on their abandoning such good lands as I found them enjoying. It afterwards appeared, however, that they were by no means at ease among the Toorees, with whom differences had lately arisen; and before we left Koorrum, Ghilzye was very urgent to be provided for elsewhere. The matter may well be left to work itself out in Captain Henderson's hands.

31.—On the 9th November we marched fourteen and half miles to the Ziarut of Hazir Peer. We had now entered the valley of Koorrum.

32.—Here we met a Dooranee officer, deputed by the Deputy Governor of Koorrum, to attend our camp. He said the Toorees were "perfect demons," and it was no wonder that Gholam Jan (the Deputy) could not control them.

33.—Some chief men of the Toorees and Bungushes of Koorrum also began to come in; and behaved very politely. It became clear that they had decided on not fighting till they saw what terms were to be imposed. For the present they contented themselves with protestations of innocence, and loud complaints against our subjects.

34.—From this place we had a choice of two roads, one up the river bank, through the cultivated country, and one over an upland waste leading to the Durwazuh Pass, and so regaining the Koorrum river. We chose the latter for our advance; made a march of ten and half

miles on the 10th November to a suitable opening in the waste; and emerged from the Durwazuh on the 11th at a spot called Kote Meajee.

35.—Gholam Ján, the Deputy Governor, met us on the 10th. He appeared to be, as we had heard, a debauched Dooranee, whom it was impossible for the people to respect, and not often necessary to obey.

36.—The Durwazuh Pass road is for the first, or eastern half, a splendid one for guns; and in the second half, presents no difficulties which are not removable by a working party going on in advance of the artillery. But two cast iron axles of the nine-pounder guns were broken in this march; and at first gave the officers of the force a strong impression that nine-pounder guns must be too heavy for hill countries, if they could not surmount so little formidable a road as the one we had traversed. On examination, however, it proved that the axles had both been cracked nearly through for a long time previously; and on due consideration, I should say that it would be better to provide each nine-pounder gun with a spare axle, than to deprive a frontier force, whose duty it must often be to attack small forts and hill side positions, of a piece so superior to the six-pounder in battering power, elevated range, and certainty of aim.

37.—We were now in Upper Koorrum, and the scene was a grand one. Beneath our camp at the foot of the Durwazuh Pass ran the deep blue river, rushing on as if it knew that it had two hundred miles of cultivation yet to fertilize before it rested in the Indus. Before us lay the valley about eight miles in breadth, shelving upwards to the base of the "Sufed Koh" or white mountain, which here springs abruptly from the plain, and rises to a height of about 15,000 feet above the sea. A veil of snow was thinly spread over its summit on the southern slope. (The northern side is, I believe, partly really and deeply covered, and is conspicuous at Peshawur, above the Sulaybur range.) The distance was shut in by a spur running down the mountain at right angles to the river; and we learnt that this was the Peywar Pass to Cabul, of which we had so often heard. The plain was dotted here and there with Chenar trees, which once must have been noble; but the Dooranee soldiers in the fort had lopped most of them for firewood. Still they were a new and picturesque feature to eyes accustomed to Indian foliage; and the bracing cold of the climate, with the thermometer below freezing point at night, and seldom reaching summer heat at noon, gave us a sense of European enjoyment.

38.—The valley of Koorrum is under the Government of Sirdar Mahomed Azim Khan, one of the sons of the Ameer of Cabul; and is supposed to be controlled by a small rectangular mud fort in this part of Upper Koorrum. The Deputy Governor wished us to encamp near it; and on proceeding to the spot, I found Mahomed Sirwur Khan, a son of Sirdar Mahomed Azim, about 12 years old, and fairer than most European children, waiting to welcome us. His carpets were spread under some trees by the side of a reservoir of water; and he did the honors of the reception with as much gravity as if he had been a grey beard. His mother is a native of Koorrum, of the Bungush clan, as was also the mother of Sirdar Mahomed Azim Khan; and it is good policy letting the boy grow up in this remote valley, rather than at the court; for it makes him hardy, and enlists the feelings of the neighbouring races on his side in the event of a civil war.

39.—The fort was originally only a walled enclosure: but a few years ago the Toorees rose and destroyed it; since which it was rebuilt and surrounded with a *fausse-braye* and ditch. It is much out of repair, and had only a garrison of about one hundred and fifty Jezailchees.

40.—Having thus arrived at the head-quarters of the local Government, I proceeded to the business of the expedition. The Deputy Governor brought up the headmen of the Toorees; and Captain Henderson produced the plaintiffs from our border, supported by their respective witnesses, Chiefs and Mullicks. We then heard openly before the assembly every claim which our subjects had to bring against the men of Koorrum; to which the accused party was called on to reply. Sometimes the Toorees totally or partially denied the claim, or declared that it should have been committed previous to the first settlement made with us, by Major Coke, (which was fixed as the limit of enquiry) and these doubtful cases were set aside, to be subsequently decided by the Mahomedan oaths which were mutually binding on the parties. But in general the accusations were acknowledged not only without shame, but with obvious relish and enjoyment; and as a plaintiff called over the list of his lost property, the Tooree robbers nodded assent to article after article, and grinned at the recollection of its capture. Occasionally when an old cloak, or turban, or weapon of any kind, was over-valued, the thief would turn up his eyes with submission and exclaim, "Tobah! Tobah!" O shameful! shameful! that worth two

rupees ! " Hazarbar-tobah ! " a thousand shames ! is this justice ? The thing was absolutely worthless.

41.—When all the claims of our subjects had been heard, the Toorees produced their counter-charges, which were similarly dealt with.

42.—Lastly, the doubtful cases were submitted to the ordeal of the oath ; and I am afraid the Toorees were not over particular in reducing their bill by this process. The most notorious perjury was, however, received with profound gravity. It would have been scandalous to the whole assembly to suppose that a Mahomedan could put his hand on the Koran and lie. The utmost that any plaintiff ventured on when sworn out of the field was a pinch of snuff and a sigh.

43.—There was one claim made by the Wuzeerees for five hundred sheep carried off within the last two months, which the Toorees resisted violently. " The Wuzeerees," they said, " are not your subjects ; and your honor is not concerned in their losses. We have been at war with them for generations, and shall remain so for generations more. To make us pay for Wuzeeree cattle is to put a knife to our very throats ! " But the cattle had been carried off from our territory, and therefore was under our protection, and I wished to establish the principle that the Toorees must not cross our border to rob any one. So I compromised the matter by agreeing to take half the price of the Wuzeeree cattle this once.

44.—Finally, the account stood thus.

1	2			3			4			5			6		
Plaintiffs . . .	Loss proved.			Reprisals and remissions.			Balance due.			Realized in Koorrum.			Guaranteed by Deputy Govt. or.		
Khuttuks, ..	6,959	12	0	2,731	0	0	4,228	12	0	602	0	0	8,526	12	0
Bungushes,	6,771	10	0	60	0	0	6,711	10	0	2,706	0	0	9,417	10	0
Wuzeerees, .	3,279	0	0	1,639	8	0	1,639	8	0	91	0	0	5,288	8	0
				remission.											
Total ..	17,510	6	0	4,430	8	0	12,579	14	0	4,219	0	0	8,630	14	0

The settlement of the first four columns, with all the incidental disputes, occupied a week, and a day or two were then given to the Toorees to arrange for payment.

45.—During this interval we determined to reconnoitre the Peywar

Pass; and at 3 A. M., on 21st November, Brigadier Chamberlain, Captain Henderson and myself, with a large party of officers, started for that purpose. We were four hours, at a smart walk of the horses, getting to the village of Peywar. There are two villages of this name, upper and lower, the former having the irrigated, and the latter the dry lands. The road to this point was across a hard plain, through no cultivation. From Peywar to the crest, or "Kothul" of the pass, we were one hour and forty minutes. Here we found a roofless tower occupied by two armed Jajees, dignified with the name of the Ameer's Thanah! From the crest to the village of Lewunnee, at the Jajee foot of the pass, we were half an hour. The total distance was estimated as follows:

To the village of lower Peywar from the mouth of	
the Durwazuh pass	17 miles
From lower Peywar to the crest	6 ditto.
On to Lewunnee at the Cabul end of the pass	2 ditto.

Total 25 miles.

46.—The country rises all the way to Peywar; but rapidly from Peywar to the Kothul, up a shelving plain of loose stones, through a jungle of dwarf oaks (ilex). The hill itself is thickly covered with firs of many kinds. Captain Strachey of the 66th Goorkha regiment collected specimens of six, among which were the deodar, the common spruce, the juniper, and the cypress. The road up the Kothul was choked with an immense caravan of wandering Ghilzyes with their camels, sheep, goats and grand stern dogs. Children were perched on the tops of the loads, and many women carried jezails over their shoulders, or swords in their hands. The ascent, as at present traced, winds now and then so sharply as to prevent guns from being dragged up by horses; but 9-pounders could certainly be dragged by hand up the pass with facility; and with a little making, the road would admit of horses. Water flows down the pass all the way, indeed, both ways towards the Koorrum and towards the Jajee countries, ice covered the rivulets even at noon; and some of our party made slides on the top of the pass. The air was very bracing and cold, but not disagreeably so. We all had great coats on, and were glad to button them up. From the crest to the Jajee entrance is, comparatively nothing; the

Jajee valley being much higher than Koorrum. From a mound near the village of Léwunnee we looked over the Jajee country, here called Huryab; and many Jajeés who had worked in the Engineer's Department at Kohat, came up and asked "if there were any forts to be built?" Two or three thousand workmen could be got from them at a few days' warning. The Peywar hill is dry and stony, and has no underwood whatever. The timber on it is fine, but not of the largest size. The dense black shade of the decidars under a bright blue sky, and the boldness of some of the rocks, gave a grandeur to the scene not unworthy of a gate to central Asia.

47.—The onward road to Cabul was said to be as follows for an army:

From Peywar village to Alikheyl of the Jajeés, about miles	16
To Sirkye <i>alias</i> Uzzrak of the Ghilzyes,	„ 16
To Khwakee <i>alias</i> Khooshee of the Farseeewáns,	„ 14
To Speersung of ditto,	„ 16
To Cabul,	„ 16
Total miles,	78

But we were told that for a horseman, or a cossid, it is only two days' journey; and an old Vakeel of the Ameers, who met me at the pass, said afterwards that he had been five days coming to our camp, but should return in three; so I think the distance must be less than calculated above.

48.—Besides the Peywar, there are two other Passes on this road to Cabul, but of less importance; and as far as I can make out from description, quite insignificant in comparison to the Khoond Cabul Pass, which lies between Cabul and the Khyber. The first is at Shive, so called from its red earth. The second is before reaching Khwakee. These two "Kothuls" with the space between them, are collectively called the "Dobundee" pass, or the "Shootur Girdun" (camel's neck.) It is very winding and narrow; through a jungle of trees, which has given this part of the road the additional name of "Hazár durukát," or thousand trees. I mention all these names, because they are very puzzling to an enquirer till he finds that they refer to the same march. And I should add that in the middle of the Shootur Girdun, about two koss from Sirkye (towards Cabul) there is a Ghilzye village called Akhoond Kheyl.

49.—The elevation of the Peywar Pass was estimated by Captain Strackey to be 7,000 feet above the sea, but as a hill, it is inferior to the Kohat pass.*

50.—Its western slope belongs to the Jajee tribe; its eastern to the Toorees of Koorrum. But the Muhguls, who live over the back of the hill, have secured an interest in the pass by building a village called "Mungul," at the northern side of the foot of the ascent from Koorrum.

51.—The Peywar Kothul is many miles to the north of the Koorrum river; but there is another road from the Koorrum valley to that of the Jajees, which follows the course of the stream. It does not go up the bed of the river but over another, "Kothul," which is more difficult and winding than that of Peywar. Sirdar Mahomed Azim Khan only brings his regiments by that road to Koorrum when the Peywar villages are in rebellion.

52.—On the whole, this reconnoissance left on my mind no doubt that though the actual roadway of the Khyber Pass may contain no ascent so great as the Peywar Kothul, yet that the Peywar Pass would have, for a British Indian army, the following advantages :

• 1st.—That it is a single hill to be fought up one side and down the other, and there is an end of it. It would be an operation of a few hours if well defended : whereas the Khyber has two full marches of the most defensible ground in Afghanistan.

2ndly.—This route turns the whole of the Afreedee mountains—experience has shown us that the Afreedees are the stoutest and most blood-thirsty of the tribes on this frontier. We have had much collision with them, and the hostility has become inveterate. The people of Koorrum have committed raids in Meerunzye ; but our expedition to demand compensation led to no collision, and ended rather in good feeling than otherwise.

3rdly.—The route would lie through our own Kohat district as far as the Koorrum country, so that our communications would be good. The Koorrum valley is open, and affords supplies of every kind. If going up as enemies to Cabul, we should occupy the fort in Koorrum, and make that another link in communication with Kohat.

53.—Were a large force going into Afghanistan, it must either

* Our camp in Koorrum had been found by actual experiment to be 4,500 feet above the sea ; and it was roughly calculated that the crest of Peywar was 2,500 feet higher.

march through the Khyber in two divisions, as Generals Pollock and Nott returned, or find another route for one column. Such a route is afforded by the Peywar line; and great strategical advantages in a war might result from a double advance, dividing the resistance.

54.—It remains, however, to explore the rest of the Peywar route from the Jajee valley to Cabul; and this will to a great extent be effected by Major Lumsden and Lieutenant P. Lumsden on their way to Kandahar. We shall then be able not only to compare the Peywar with the Khyber pass, but the passes above Peywar with those above the Khyber, and so ascertain the merits of each line.

55.—The question occurs, “Why should armies have used the Khyber pass, if the Peywar pass be easier?” I have heard, that on one occasion Nadir Shah did take the Peywar route, though I know of no authority for the tradition. The Emperor Baber who several times invaded Hindustan undoubtedly enumerates the Peywar route as one of the four known to him. His words are, “from Hindustan there are four roads which lead up to Cabul. One of these is by way of the Lunghanát, and comes by the hill of Khyber, in which there is one short hill pass; *another road leads by Bungush*; a third by Naghz, and the fourth by Fermul. In all these roads there are passes of more or less difficulty.” The Bungush country we know to consist of Kohat and Hungoo, in our territory, and Koorrum in the Ameer’s. The Peywar hill is in fact the Bungush boundary. The Toorees have now got the better of the Bungush in Koorrum; but the Bungush still equal them there in numbers. Further on, in the same passage, Baber writes that “Those again who cross” (the Indus) “at Dinkot take the Bungush road,” which shews that the route was in common use. The Editor says, “Dinkot is probably at or near the present Khooshialgurrh.”*

56.—In one part of this passage the Emperor says, that those who take the Khyber route cross the Indus “at Nelab” (between Attok and Khooshialgurrh) adding, “that in the winter season, however, they cross the river Sind, the river of Sewad, and the river of Cabul, above the conflux of this last river with the Sind.† In most of the

* For the text of these quotations, see the “Events of the year 910” in the “Memoirs of Zuhoor-ud-deen Mahomed Baber, Emperor of Hindustan, written by himself in the Jaghatai-Turki, and translated partly by the late John Leyden, Esquire, M. D. partly by William Erskine, Esquire, p. 140.

† The Swat river.

‡ The Indus.

expeditions which I made into Hindustan, I *forded* these rivers in this way, but the last time when I invaded that country I crossed at the Niláb passage in boats.* Except at the place that has been mentioned, (that is above the conflux) "the river Sind can no where be passed unless in boats." From this account it may be gathered that one reason of coming by the Khyber, or most northern route, was to let the army ford all the rivers which unite at Attock, and if the season did not allow fording, boats were procurable at Niláb, which was once a place of importance, though now a ruin.

57.—But I should say that the chief reason why native armies (which are not provided with commissariat) have usually taken the Khyber route, is, that it leads through the more important valleys of Jellalabad and Peshawur.

58.—Again, to Affghan armies rolling down to the plunder of the Punjab and India, the Khyber was an open door, and its strength or weakness a matter of no moment. To us it is a question of importance in which pass we should find the most determined enemies; and therefore I have given it so much space in this report.

59.—The presence of Brigadier Chamberlain's force in Koorrum conferred no little strength on the Deputy Governor; for it was well known, and we took care to give it out, that we came as friends, not as enemies, of the Cabul government. Gholam Jan freely gave the people to understand, that if they did not pay up their arrears of revenue, he would be compelled to let our battalions loose on them; and this spell had such effect that he made a very good thing of our visit, and, instead of hastening the collections of our dues, attended chiefly to his own. It is probable that we should have been detained many more days in the valley by this manœuvre, had not the Ameer of Cabul himself interfered, and sent Akhoonzadah Soorajooden nominally as a Vakil to me, to beg me not to be too hard on the Toorees, but really to Gholam Jan to make him dispatch our business, and get us out of the country before the Ameer left Cabul for Peshawur: thus urged, the Deputy Governor agreed to march back with us towards Thull, collect all he could on the road, and give us a note of hand for the balance, which he would collect when troops reached him from Cabul. I would rather have waited to collect the whole; but being anxious to join the

* Going of course from Naoshera over the Khuttuk hills at Kunhakheyl, as shown in Lieutenant Walker's Map "as the old road to Hindustan."

Chief Commissioner in time for the meeting with the Ameer, which he had led us to expect in the first week of December, I consented to this arrangement; and on 23rd November we marched to Ibrahimzye, twelve miles lower down the Koorrum river, on our way home.

61.—On the 24th we marched eleven and half miles to our old camp at the Ziarut of Hazir Peër.

62.—Thus we found the distance from Hazir Peër in lower Koorrum, to Kote Meajee in upper Koorrum, by the Durwazah Pass road was twenty-one and quarter miles, while by the river route it was twenty-three and half miles. The former is not only the shorter, but the easier line; as crossing and re-crossing the river is bad both for men and camels.

63.—On the 27th and 28th we made the old marches to Sirakhoa and Thull, and were once more in our own territory.

64.—Here we met with our first casualty; some Wuzerees coming down and cutting up four grasscutters for the sake of carrying off their ponies, which, after all, the pursuit prevented them from doing. How this crime was punished, will be seen by Captain Henderson's supplementary report.

65.—With the above exception, it is a singular fact that throughout this expedition in which we surprised, disarmed, and severely punished, the most turbulent of all the villages of Meerunzye, and marched from our own frontier half way to Cabul for the avowed purpose of exacting satisfaction from the predatory Tooree tribe, not only was no opposition offered to us by day, but not a single shot was fired into the camp by night. I attribute it to going in strength, and behaving with moderation. It might have been the shortest way to the realisation of our demands, and it might have read a severer lesson to the Toorees, had we entered into no enquiry or discussion, but taken all we wanted by the sword. But it was impossible to do so. The Toorees met us at once as friends, and during our stay among them, never committed an offence against us. When we visited their pass, the Mullicks of Peywar guided us over it, and feasted both officers and men. In short they bore themselves like men, ready to defend themselves if we attacked them, but desirous to keep on good terms if possible; something, too, was due (though after his conduct perhaps not much) to the Ameer of Cabul. We were inviting him to leave his capital and come down to Peshawur to meet us. It would have harmonised ill with such a position of affairs to have fired one of

his volleys and driven a whole tribe into rebellion. The Deputy Governor trembled for his revenue, which was already wretchedly in arrears, and he often said, that if a blow were struck, every Tooree would put his corn and mat upon a bullock, and march into the mountains for the winter; "and then," said he, "where am I to get my revenue from?"

66.—Under these circumstances, I trust the more moderate course that we adopted may be approved by the Chief Commissioner and by Government, and bear fruit upon that frontier not unworthy of the expedition.

67.—One peaceful, but very valuable, trophy I beg to lay before the Chief Commissioner; it is the enclosed beautiful and accurate map of Koorrum and Meerunzye, the joint labour of Lieut. Garnett of the Engineers, and Lieut. Peter Lumsden of the Quarter Master General's department; two officers, whose zeal in adding to our knowledge of the border has, for several years, been conspicuous. A map like this, of wild and rugged countries, is not accomplished without great personal exertion, devotion, and self-denial; and I venture to claim for these indefatigable explorers the thanks of Government.

68.—Every opportunity was seized by Brigadier Chamberlain of reconnoitering the Upper Zymoosth country, with his staff and officers; establishing the fact that it is accessible both from the Meerunzye and the Koorrum side with much less difficulty than was previously supposed. Sketches of these reconnoissances were made, for future use, by Captain Walter Fane of the Punjab Irregular Cavalry, and Lieutenants Garnett and Lumsden.

69.—The Chief Commissioner is aware that every year whole tribes of independent Wuzerees come down from their own mountains in Affghanistan to pasture their flocks and herds in the lowlands of Meerunzye and Khuttuk. The Chief of Khuttuk, (Khwahjah Mahomed Khan) has always been in the habit, like his ancestors, of taking a small tax from these interlopers called "Chuhl-o-yek" or "one in 40," usually however commuted to a money payment. As we had literally no administrative power in Meerunzye, we did not demand or receive this tax; but the Khan of Hungoo picked up a little from those within his reach, and powerful zemindars were conciliated by a small present called "Seekhkuwab," or the roasting spit. My attention was drawn to it by hearing the following conversation, between Mullick Bungee of

Dersumund in Meerunzye and Mullik Mahmood, a Cabul Kheyl Wuzereee. (Bungee.) "Now that Meerunzye pays revenue, it occurs to me that the soil is divided into arable and pasture land. We Bungushes pay for the arable, and I propose that you Wuzereees pay for the pasture." (Mahmood.) "There are two crops on the earth, and two kinds of men. You Bungushes have seen many governments, and you have paid to them all. You are accustomed to it. Now, we Wuzerees have seen kings coming and kings going, but we never saw the king that took revenue from us!"

I thought there was much justice on Bungee's side, and much arrogance on Mahmood's; and for the sake of marking that the country is ours, not theirs; that they the Wuzerees are admitted by favor, not by right; that they have come into territory at last where there is government and law; and that they must submit to it or go elsewhere; I instructed Captain Henderson to impose on the Wuzerees the same rates of grazing tax as (in spite of their boasting) they have always paid to the Khans of Khuttuk. It has been already reported (in para. 43 of this letter) how we recovered from the Toorees compensation for Wuzereee cattle stolen from our territory; and I think both sides of the question have been now put on the right footing. A settled Government cannot permit one tribe of independent barbarians to exercise irresponsible rights within its border, and another tribe to follow them up, and commit deeds of violence for which its own subjects would be hanged or imprisoned.

70.—During the past year it had been found that the Meerunzye sowars were useless against Tooree raids from being allowed to live in their own separate villages; and I therefore directed Captain Henderson to build a post for them at Gundiour, the point where Major Coke and myself had formerly recommended that a fort, if deemed advisable, should be located. Gundiour is a high mound commanding an extensive view of the country, with a spring of water at its foot. It is only three miles from the Khuttuk frontier village of Dullund, and the one can therefore help the other. It was formerly a hamlet of Dersumund, but abandoned on account of feuds. The old stone wall still remains, and has been made available by Lient. Garnett, who kindly undertook the construction. The work is nearly finished: towers have been erected at two of the four corners of the wall, and one on the mound in the centre; also a large gateway that will admit of guns

being run in and fired from the centre mound. This gateway is also to be the barrack of part of the garrison. The whole enclosure will be capable of holding about 100 horse and 100 foot; but the usual garrison is to consist of the 25 Meeranzye Sowars, 25 of Khwajah Mahomed Khan's Khuttuck horsemen; and a few footmen drafted from the Police of the District, as a temporary measure, till we can see what is required.

71.—Should this arrangement be approved of, I request the Chief Commissioner's opinion on the point whether the Khuttuck horsemen on duty in the Gundiour Chowkee will be entitled to the pay of 4 annas each per diem, which has been fixed for them when employed for more than a month beyond the Khuttuck country. In point of fact, the Gundiour post is just a rifle-shot from the foot of the Khuttuck hills; but the post is as much for the protection of the Khan's Villages of Dullund, Kurboga, &c., as of the Meeranzye villages; and I do not myself think that the Sowars, while on this duty, will come under the spirit of the order for daily pay. If, however, the Chief Commissioner should think otherwise, the expense will be only Rupees 187-8-0 a month, or Rupees 2,250 a year.

72.—Captain Henderson has given the Jemadarship of the Meeranzye Sowars to Mahomed Ameen Khan, of the family of the chief Tehseeldar of Hungoo, so as to strengthen their hands and extend their influence; and I am sanguine that this Gundiour post, without the expense of a regular Fort, will be found a great assistance to the Deputy Commissioner in administering Meeranzye.

73.—I authorized Captain Henderson to apply the fines taken from the refractory villages in this expedition, to the building of the post; and believe they will amply cover it.

74.—Lastly, I have to solicit a reconsideration of our boundary on the Koorrum side. The Chief Commissioner is aware that Upper Meeranzye comprised, when we acquired it, the village of Billund Kheyl, trans Koorrum; but the Governor General of India, for the sake of a distinct boundary, directed that Billund Kheyl should be given up, and the British frontier line be drawn at that point on the Koorrum river.* After the treaty negotiations of 1855 with Sirdar Gholam Hyder Khan, this decision was communicated to him in reply to his

* See Paras. 4, 5, and 6 of No. 3816 of 12th December, 1851, from Secretary to Government to the Board of Administration.

inquiries; and to remove doubt a pen-and-ink sketch was handed to him, in which our boundary was so marked with red ink. The Sirdar asked if his father might then consider all on the other side the Koorrum as his? We distinctly and carefully told him that we did not make over Billund Kheyl to him; but simply left Billund Kheyl to make its own arrangements. There followed the Meeranzye expedition of May, 1855; in which Major Coke, then Deputy Commissioner of Kohat, was a warm advocate for the retention of Billund Kheyl, he having received a petition from the Bungushes of Billund Kheyl that they might not be excluded from our territory. On looking at the border, I saw no reason for regretting this definition; but, on the contrary, thought it decidedly better to have given up Billund Kheyl than to risk collision with the Vizerees about its revenue.*

75.—In giving that opinion, I believed Billund Kheyl to be all that we were giving up; and I was not aware that the lands of our Cis Koorrum village of Thull extend nearly 10 miles across the Koorrum, I do not think that this was ever stated to me by Major Coke; and on reference to his letter† No. 30 of 8th April, 1855, (remonstrating against the abandonment of Billund Kheyl,) I see that no mention is there made of any portion of the land Trans-Koorrum, between Billund Kheyl and the Cabul boundary, belonging to our village of Thull. It is possible, therefore, that even Major Coke was not aware of it, or he probably would have urged it as an additional argument for keeping the old boundary.

76.—In this present expedition, (as stated in Para. 29) I found a threshing-floor of the Thull men some miles across the Koorrum; and this first opened my eyes to the fact that, in giving up the Trans-Koorrum, we had not simply given up Billund Kheyl, which we did not want, but had dismantled Thull, which we professed to keep. When therefore we were about to leave Koorrum, and the Deputy Governor, by direction of his master Sirdar Mahomed Azim Khan, asked me if he might proceed to claim revenue from Billund Kheyl, I begged him not to do so, as I wished to report these circumstances to my own Government, and take fresh orders upon them. The Deputy Governor did not for a moment dispute the fact that the Thull lands ran up to Sirakhoo, which is a march of 10 miles; but he said

* See Paras. 42, 43, 44 of my first Meeranzye report No. C. 192 of 6th October, 1855.

† Copy of which was annexed to my former report.

that we had resigned the Trans-Koorrum, and therefore he was at liberty to take it; and rather than that the interests of Thull should stand in the way, he would agree to purchase the Trans-Koorrum Thull lands.

77.—To put all doubt at rest, however, I made enquiry from four men of local influence, but of different interests, viz. :

1.—Mallick Ghilzye, our refugee Khuttuck subject, now settled at Sirakhoo, among the Toorees of Koorrum.

2.—Mullick Kassim of Bukhameen, the chief Tooree in Lower Koorrum.

3.—Akhoonzadah Nijeeb-oollah of Billund Kheyl, who holds a Jagheer under the Cabul Government.

4.—Akhoonzadah Huzrut Noor of Thull itself.

All these men concurred in testifying that—

1stly.—On crossing the Koorrum, you enter on land called “Bootah-kuss,” which is cultivated by the men of Thull to this day.

2ndly.—That beyond “Bootah-kuss,” lies “Tootee-kuss,” which is cultivated sometimes by Zymooshts, who then pay the Thull men a share as proprietors of the soil; and at other times by the Thull men themselves.

3rdly.—That beyond “Tootee-kuss,” lies the land called “Isuperai,” which is unirrigated and cultivated by no one.

4thly.—That above “Tootee-kuss” lie the lands called “Akashooa and “Ahmad Shamee” on the left and right banks of the Koorrum river; and these join on to the Koorrum land at Sirakhoo, which is the boundary between Thull and Koorrum. These lands, however, are cultivated by the Hotizye Zymooshts, who pay to nobody.

78.—When the Governor General in 1851 fixed our boundary on the Koorrum, and ordered Billund Kheyl to be excluded, His Lordship certainly did not know that he was dividing Thull in two; and whether Government now think it right to keep the new boundary or the old, it is proper that I should submit these facts for consideration.

79.—In doing so, I beg to add that my own opinion is altered by these new considerations; that I think we ought not to give up the lands of Thull, because the Thull people will not themselves on any account give them up,* whether we do so or not; and if we do give

* * One of the two divisions of Bungushes in Thull, (the Esupkheyl) is actually about to remove to the other side of the Koorrum, now that order is somewhat restored.

them up, the Cabul Government has declared its intention of taking them, so that Thull will have two sovereigns, and whatever moderation we show on this side will go into the pocket of the Affghans on the other side; so that the village must inevitably be ruined; and as a consequence from these premises, that, if we keep the old Trans-Koorrum boundary, as far as Thulk is concerned, we had better keep Billund Khey! also. I had no time to consult the Chief Commissioner; and it was necessary to keep out the Koorrum authorities till this question should be decided. I therefore took a single year's revenue (either Rupees 1,000 or 1,200) from Billund Khey!; and told Captain Henderson to hold it in deposit till the pleasure of Government could be known. At the same time, at the request of the people, a "Tuc-cavee" advance of about half that amount was made to them for the purpose of restoring some old irrigation canals, which had been abandoned from feuds, and which, under the present improved aspect of affairs in this corner, they are now prepared to re-construct; so that the cash account between us will be very simple and easy of settlement, should Government not approve of adhering to the ancient boundary of Meeranzye and Koorrum. On this point, however, I beg to solicit orders.

80.—On the 30th November, I took leave of Brigadier Chamberlain, to repair to Peshawur; and made over the political duties to Captain Henderson, who will furnish a supplementary report of the operations of the last two or three weeks that the force was in the field.

81.—In closing my own report, I have great pleasure in assuring the Chief Commissioner, that all I have seen of Captain Henderson's administration of the Kohat District, his judicious management of the tribes bordering on it, and his arrangement for the supply of the force in the field, has caused me the very greatest satisfaction. A marked improvement in the tone of Meeranzye has taken place during the past year; and I believe that a sound and right policy is being steadily pursued.

82.—Subjoined are a few notes on the Koorrum valley and its people.

I have, &c.,

(Signed) H. B. EDWARDS,

Commissioner.

Peshawur Division, Commr.'s Office,

5th February, 1857.

APPENDIX.

Some Notes on the Valley of Koorrum and its people.

1st.—Koorrum is a modern name, borrowed from the river that flows through it. The old name was Bungush, from the tribe that possessed it. Bungush was divided into "Ooleah" or Upper, extending from the Peywar Pass to Billund Kheyl, and "Siffah" or Lower, extending from Billund Kheyl to Gundialye below Kohat.

2nd.—The Emperor Baber in his memoirs of the year 910 Hegira, (Anno Domini 1504) enumerates Bungush as one of the fourteen "Toomuns" or Provinces then dependant on Cabul; so that the settlement of the Bungush tribe is of very ancient date.

3rd.—Upper Bungush, however, or Koorrum, is now less the property of the Bungush than of the Toorees.

4th.—The Toorees are "Koochees," or a wandering tribe. Their seat was at Neelab on the Indus, and they moved to and fro between that point and Cabul, with their flocks and herds. By the Bungush accounts it was about four generations back when the Toorees first took root in Koorrum. The Bungush had rebelled against their Cabul sovereign, who sent a force, reduced them, and imposed on them a tax; to pay which they sold the village of Burrookye near Peywar, to the Toorees. After that the Toorees got Peywar by another bargain, by which they were bound to supply Ussud Khan, a Bungush chief of Thilufzan, with wood. Thus, little by little, the Toorees availed themselves of Bungush dissensions to seize new villages, until the Bungushes say they have now only the villages of Shilufzan and Zeran, under the hills, and Uzza Kheyl in the plains, which are free. The rest of Koorrum is in the hands of the Toorees, who have reduced the Bungushes to the condition of "hum-sayuls" or dependants.

5th.—Every Bungush is obliged to attach himself to a powerful Tooree, who is called his "naick," and who protects him from other Toorees.

6th.—If a Bungush leaves a son or a brother, the property is generally allowed to descend by inheritance; but often not, the Bungush naick declaring it a lapsed estate.

7th.—There is war between the Toorees and Bungushes of Shilufzan and Zeyran; but the latter are strong from numbers and situation, and hold their own. But no man of theirs can travel about the rest of Koorrum without taking a Tooree “budrugga” or safe-conduct.

8th.—Still the conquered Bungushes outnumber the conquering Toorees, as will be seen below:—

Bungush.		Toorees	
Village or Parish.	Numbers.	Division.	Numbers.
Shilufzan,	2,000	1. Goondee Kheyl,.....	1,000
Zeyran,	1,500	2. Alizye,	500
Bogukkee (of Futtehoolak Khan,).....	200	3. Mustoo Kheyl,	1,000
Jalundur,	120	4. Humza Kheyl,	1,000
Shukkurdurrah,	100	5. Dopuzzye,	1,500
Azee Kheyl,	200		
Bulliamdeen,	} 1,500		
Mukkazye,			
Bugzye,			
Total,.....	5,620	Total.....	5,000

9th.—It will be observed that the Toorees are divided into 5 branches; (“Punjpudree,” or five-fathered, they call themselves;) and when they first got possessions about the Peywar pass, they parcelled each out into 5 equal portions, to each branch a portion; a custom which they have strictly followed with each successive acquisition in the valley, without any reference to the comparative numbers of the 5 branches; and possession continues in this manner at the present day, except in individual cases of sale or other voluntary transfer.

10th.—Those Toorees who chose, took to building houses on their lands, but there are still a large number who remain “Koochees,” living in tents all the year; in winter about Bulliamdeen (in Lower Koorrum), and in summer in the Suferd Koh.

11th.—Subjoined is a statement of the sub-divisions of the 5 branches of the Tooree tribe and the number of fortified villages in which they are settled.

Branch.	Sub-divisions.	Number of Forts.	Number of Men.
Gundee Kheyl,	1. Aum Kheyl, 2. Roostum Kheyl, 3. Esan Kheyl, 4. Esup Kheyl, 5. Mahmood Kheyl, 6. Nunder Kheyl, 7. Sumsee Kheyl, 8. Toneh Kheyl, 9. Laik Kheyl, 10. Meerwulle,	45	1,000
Alizye,	11. Alizye, 1. Moluk Kheyl, 2. Choge Kheyl, 3. Shermo Kheyl, 4. Musree Kheyl, 5. Khodadad Kheyl, 6. Mayeh Kheyl,	31	500
Mustook Kheyl,	1. Feroz Kheyl, 2. Mulla Kole, 3. Boogeh Kheyl, 4. Uzsee Kheyl, 5. Murroo Kheyl, 6. (Wanting), 7. Dreywundee, 8. Joonee Kheyl,* 9. Turkal Kheyl,* 10. Ghureebzye,* 11. Munna Kheyl,* 12. Seen Kheyl,	27	1,000
Humga Kheyl,	1. Speen Kheyl,* 2. Dreyplareh,* 3. Aka Kheyl,* 4. Jamoo Kheyl,* 5. Buddee Kheyl,* 6. Puree Kheyl,* 7. Kheshgee, 8. Shukobr Kheyl,* 9. Shuttee Kheyl,* 10. Sirragullah,* 11. Jajee*	7	1,000
Dopuzzye,	1. Shiblan, 2. Sooroh Kheyl, 3. Meeandad Kheyl, 4. Meerdad Kheyl, 5. Dowlut Kheyl, 6. Keemeh Kheyl, 7. Dreyplareh, 8. Tar Kheyl, 9. Khirlussee, 10. Poi Kheyl, 11. Umbur Kheyl, 12. Kuch-keena Kheyl, 13. Jaffir Kheyl,	60	1,500
Five branches.	53 Sub-divisions.	170 Forts.	5,000 men.

* N. B. All those Sub-divisions marked with an asterisk thus* are "Koochees" with no fixed residences.

12th.—The Deputy Governor told me that the revenue fixed on the Koorrum valley is 1,20,000 Cabulie Rupees, but that he collected 1,40,000.* Syud Meerza Gool, the most powerful and intelligent man in Koorrum, told me that the revenue under the Kings of Cabul was always reckoned as follows:—

Koorrum was declared to be 29 miskals. One miskal equals 1,440 Jureeb. Three hundred and sixty Jureeb are consequently a "pao" or $\frac{1}{4}$ th, and each "pao" was assessed at Rupees 600 Cabulie. At this rate, 29 miskals would give a land tax of Rupees 69,600, which was the olden revenue. The Baruckzyes have, however, raised it by various devices.

Firstly, there is the "Jezzia" tax, 3 Rupees a year on every Hindoo person; and 3 Rupees a year on every house of artisans (Mahomedans).

Secondly, there is the "Doodh," or chimney tax of 1 Rupee a house per annum, which is a permanent fine on the people for destroying the fort.

Thirdly, all waste lands (called Meerat) belong to the crown, and if any one chooses to cultivate them, he pays in kind $\frac{1}{3}$ rd of produce, the cultivator providing himself with every thing. (In exposed places on the border $\frac{1}{4}$ th is taken;) Meerza Gool declared that one half of Koorrum had been escheated as "Meerat."

13th.—The present mode of assessing the lands in Koorrum which are not "Meerat" is this; a Jureeb measure is fixed at 25 spans of a man's arms square; and every Jureeb of land pays R. 1-8-0 Cabulie in cash. On every 5 Jureeb an extra rupee is put, and called "Soorsant."

14th.—Meerza Gool considered the valley to be easily capable of yielding one lakh of revenue per annum to a good government; now more is taken with violence and wrong. He said there was no sort of justice administered, and that the Deputy Governor (Gholam Jan) himself causes people to be assassinated. All wood and grass consumed in the cantonment is brought by the people without remuneration.

15th.—Meerza Gool said he was deputed by the Tooree Jeergah or council to say that whenever we wished to take their country they were ready to welcome us.

16th.—The Toorees are all of the Sheah sect, and this is a constant source of resentment between them and their Dooranee rulers. Koorrum used to be under the six brothers Ukbur Khan, Gholam Hyder Khan, Shere Alli Khan, Mahomed Ameen Khan, Mahomed Shureef Khan, and Ukrum Khan, sons of the Ameer; but they bullied the Toorees so, on the score of their being Sheahs, that the Toorees petitioned the Ameer to change them, and the country was made over to Mahomed Azim Khan.

* In the same way he said the revenue of the adjoining valley of Khost is Rupees 70,000 but he collects Rupees 80,000.

17th.—On one occasion the Toorees defeated Sher Ali Khan, and Mahomed Ameen Khan, and killed 500 Dooranees, on the Jajee border, and would have killed more, had not a nephew of Khan Shereen Khan, named Sooltan Ahmud Khan, a Kuzzilbash and Sheah, come between them, and begged for quarter.

18th.—When the Tooree thieves were harking about the Dooranee camp to steal horses, the Kuzzilbashes used to call out from inside their tents the Sheah war cry, “Yah Ali! Yah Hyder!” on hearing which the Toorees left that part of the camp, and went on to plunder the Affghans.

19th.—The Bungush join the Toorees in all wars, but not often in raids. If they are summoned and fail to join, they are fined when the expedition is over.

20th.—Snow falls in Koorrum about the middle or end of December, and lies two months on the ground about three feet deep. On the Peywar Kothul it lies as deep as a man’s shoulder; but the pass is never closed. Traffic keeps it open! the Dooranee troops come over it when the snow is on it.

21st.—The chief crop of the Koorrum is rice, and one Jureeb yields $7\frac{1}{2}$ Peshawur maunds. Next to rice comes wheat; one Jureeb yields 80 “tuttees.”* Then comes the cotton crop; of which one Jureeb yields 160 seers (of 85 Cabulie Rupees to the seer). Selling prices are:—

Cotton per Rupee,	8 or 10 seers.
Wheat, ditto,	20 “tuttees.”
Barley, ditto,	40 ditto.
Jowar, ditto,	25 ditto.

Only the Vizeerees buy and eat Jowar. The fruits are apples, pomegranates, walnuts, umlok, melons, quinces, apricots and excellent grapes. But the soldiers have spoilt the gardens. The vegetables are pumpkins, cucumbers and tarhips.

22nd.—The Toorees are not in general large men, and their dark complexions mark their Eastern origin; but they are strong, hardy, and courageous. The dress of the common people consists simply of a blanket shirt. As horsemen, they are as superior to their neighbours, as the Vizeerees are on foot. A mounted Tooree is a perfect model of a moss-trooper; his horse is small, but active and enduring, and carries his own clothing under the saddle, while at the saddle bow in leathern wallets hang food for man and horse, spare shoes, nails and a hammer in case of accidents, and an iron peg and rope to picket the horse any where in a moment. The object of horsemanship with them is to commit distant and daring raids, rather than for defence, and any distinguished highwayman earns the honorable title of a “Cluck!” or crack man. The present “Clucks” of Koorrum are:—

* 3 tuttees equal 5 seers of Peshawur weight.

1. Nuzzuree, Alizye.
2. Timoor, Mustoo Khey
3. Meer Hossein, Dopuzzye.

A profusion of arms cover every horseman; one or two short brass bound carbines at his back, two or three pistols and knives of sizes and sorts all round his waist belt, and a sword by his side. The introduction of "revolvers" would save them a good deal of weight.

23rd.—I asked Meerza Gool to tell me who were the worst enemies of the T6orees. He said—"Viceerees, Khuttucks, Zymoosht, Aksherzye, Mussogzye, Parye, Ningrahar, Jajee, Mookbul, Myndan Jajee, Khooties, and, above all, the Naf6! (Meaning Gholam Jan, the Deputy Governor)."

(Signed) H. B. EDWARDES,

Commr. & Superintendent.

Peshawur Division, Commr's Office,

7th February, 1857.

